



**MAS MID**

**1960**



רק מי אשר-עבר על בית הישיבה  
בדמי חצות הליל או בדמימת השחר,  
ובעד חלון מאיר אזנו הקשיבה  
קול בודד ישור, זמיר מתמיד מאחר,  
השפך בלאט על-הרוח הלאט  
מירוחו המתוקה, מתיקותו המרה-  
רק הוא הבין יוכל מה-דקר, מה-להט,  
מה-מכאיב, מה-נוגה זה נגון הגמרא!





**MASMID 1960**



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The child in the cheder learning *kametz, aleph, ah*; the Yeshiva student questioning, pondering, understanding; the father studying the *sidra* during the long and redolent Friday nights; the grandfather stroking his white beard, gently swaying over his Talmud...

The voice of Torah which inextricably binds the generations, the promise of Torah which weds man to the Divine, the fire of Torah which contains the secret of Eternity...

The spark which will never be extinguished, the flame which enkindles but never consumes, the fire within which is far stronger than the fires without...

Torah, the quintessence of our life, the meaning of our existence, the guide by which we live and for which we are prepared to die... it is to Torah that we dedicate this Masmid and our lives...





Dr. Alexander Litman  
Professor of Philosophy

## DEDICATION

Few individuals symbolize a search for truth, a desire to divest life of its hypocritical exterior and perceive its bare essence. Such a man is Dr. Alexander Litman, a Professor of Philosophy who not only teaches his subject but lives it. ("Life is a search for truth, and not the dogmatic insistence that it has already been discovered...Do you know why Elijah threw his mantle about Elisha before he went up to God? He was trying to teach us that when we face our Maker, externals are of no consequence whatever. Only the truth counts, in its most sincere and naked form").

His lectures are presented in the form of Socratic dialogues, for his intention is not to present information to us but to extract ideas from us. (If it takes nine months to produce an idiot child, do you expect to produce an idea in five minutes?").

The philosophic concepts he taught will, no doubt, be forgotten by many, but few can ever forget the basic ideals he constantly stressed: to examine all things critically, to speak fearlessly for the right cause, and above all, to remember our duties to our fellow man even as we are remembering our duties to God. ("There is not enough *derech eretz* in Yeshiva; too many people merely milk the Deity").

His smile was often cynical, but his righteous indignation betrayed an idealism which prevailed despite his realization of life's sham. ("Pursuing something for its own sake yields more benefit than pursuing something for benefit").

Education, to Dr. Litman, is the promotion of inquiry, and he would constantly encourage the inquisitive student. ("Too many students are like seals. Three o'clock is their feeding time; they come up from the depths, open their mouths to receive a few crumbs, and then descend once again to the depths. I want students, not majors").

Many are the Professors who left an indelible impression upon us, but few opened our minds as widely and caused us to question and probe as deeply as did Dr. Alexander Litman—true spokesman for the secular clergy.



יגדך לבך כי רגלך  
 על-מפתח בית היינו תדרך  
 ועינך תראה אור נשמתנו







דוד הדולף ודוד בא  
דהדורה לעבולם הימים

**faculty  
graduates**





Dr. Samuel Belkin  
President, Yeshiva University

"In the minds of our Sages, the moral law of the Torah is older and is more highly prized than the world. In the words of Rabbi Akiba, the Torah is the instrument with which God created the world. The Law is the Architect's apparatus; He looked into the Law and created the world. Hence, our Sages found it of greater significance to study and meditate and discover what the laws of the Torah are, rather than to study and discover what the laws of the universe are. The Rabbinic concept is not equivalent to the Platonic and later Philonic concept that God first brought into being the intelligible world, and using it as a model, created the material and sensible world. The Rabbinic concept that the Torah was created *before* the sensible world means, above all, that the world was created *for the sake* of understanding and observing the Divine Law.

Dr. Samuel Belkin:  
*Man and his Creator*

# hebrew studies adminstration



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Registrar of R.I.E.T.S.



Dr. Hyman B. Grinstein  
Director of Teachers Institute



Rabbi Morris Besdin  
Chairman of Jewish Studies Program

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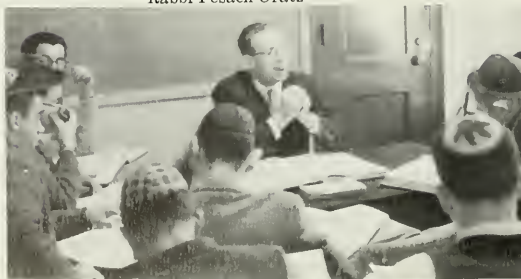
Dr. Andre Neuschloss



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Dr. Asher Siev



Rabbi Sherman Siff



Dr. Moshe Reguer

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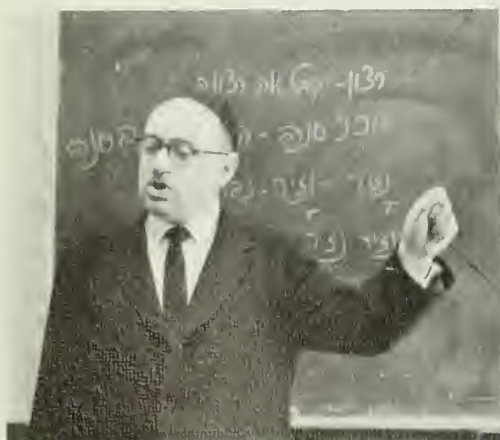
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Instructor in Bible and Hebrew



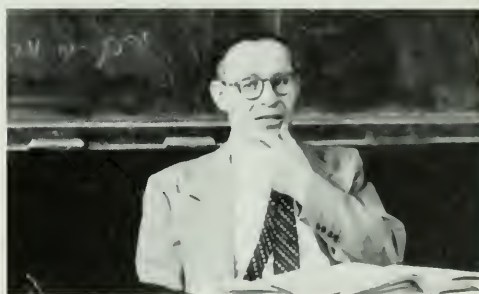
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Professor of Bible



Rabbi Harry Wohlberg  
Assistant Professor of Bible



Rabbi Michael Katz  
Instructor in Bible



Mr. Chaim Leaf  
Instructor in Bible



Dr. Moshe Reguer  
Instructor in Bible



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Professor of Yiddish



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Dr. Milton Arfa  
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Dr. Gershon Churgin  
Professor of Hebrew



Dr. Leo Jung  
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Chug Ivri  
Zionist Club  
Editor-in-Chief of Nir  
TI-RIETS



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Varsity Debating Team  
General Manager  
Editor-in-Chief-Da'at  
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Chavrusa Committee  
Resident Counselor  
High School Dormitory  
RIETS

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Hebrew

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DAVID KASSIN  
Brooklyn, N.Y.

Hebrew



HENOCH MILLEN  
(New York, N.Y.)  
Mattapan, Mass.

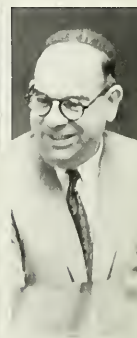
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Kashruth Chairman  
RIETS



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JSP



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22C

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Debat'ing Team

RIETS



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Miami, Florida

English

RIETS



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Brooklyn, N.Y.

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president—2 years  
Co-op; record dep't mgr., bookkeeper  
MASMID; Literary Editor  
Commentator; Copy Editor,  
Ass't. Feature Editor  
Dean's Reception  
Intra-mural Basketball

TI





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Varsity Show—chairman  
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Assembly Program—chairman  
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Student Activities—Publicity  
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Nir—Art Editor

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Y.U. Instrumental Group—4 years

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Commentator—Assistant News Editor  
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Phi Delta Phi—Secretary-Treasurer  
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Dean's Reception—Junior Class play  
Author  
Dean's Reception—Sophomore Play  
Freshman Paper—Editor

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Teachers Institute Student Council  
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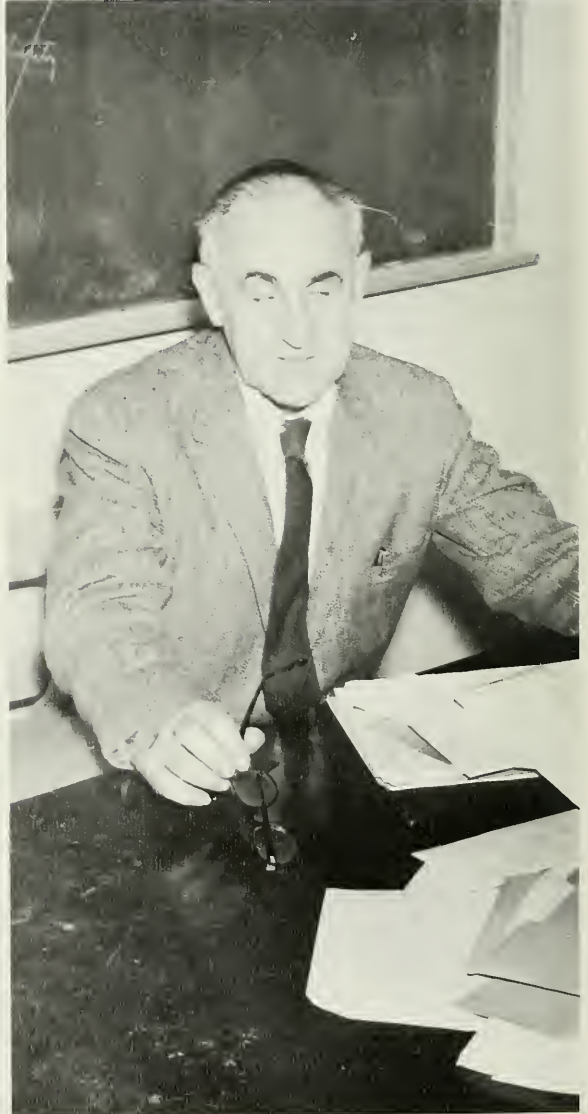
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Teachers Institute Student Council—  
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Dean's Reception—Author  
Activities Editor of Masmid  
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Senior—Freshman Affair  
Senior Alumni  
Senior—Freshman Smoker  
TI-JSP Chanukah Chagiga



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Professor of Philosophy



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Assistant Professor of Philosophy

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Philosophy RIETS  
TAT-Collector



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Wrestling Coach

# POLITICAL SCIENCE

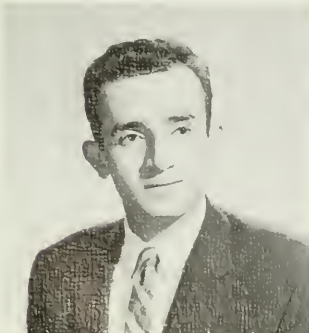


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Rabbi Emanuel Rackman  
Associate Professor of Political Science

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Brooklyn, N.Y.  
Political Science  
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Brooklyn, N.Y.  
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President RIETS



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Brooklyn, N.Y.  
Political Science RIETS





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Intramural Basketball—3 years  
Athletic Committee—Chairman  
Senior-Alumni Committee

JSP



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Intramural Basketball  
Blood Drive  
Y.U. Charity Drive  
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Swimming Instructor

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Treasurer  
Car Brigade—Chairman  
Young Democrats—Treasurer

TI

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Co-op Staff  
Canteen Staff  
Fencing Team—Captain

TI

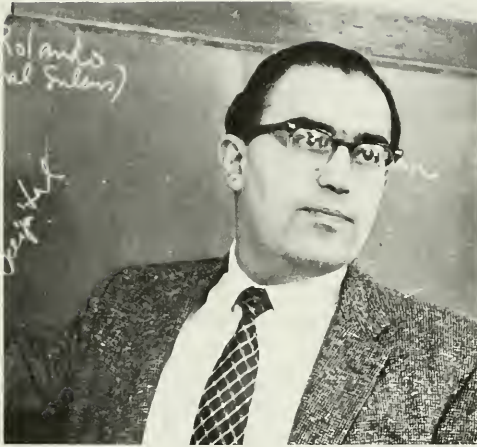
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Political Science  
Chug Ivri

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Assistant Professor of Psychology



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Lecturer in Psychology



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Intramural Basketball

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RIETS



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Dean's Reception  
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N.S.A. Representative

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Student Council  
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Vice-President of Literary Society  
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President of Affiliated  
Young Democrats  
Dean's Reception  
Wrestling team  
Chairman of Medical, Food,  
Finance committees  
Chairman car brigade  
Co-op Governing Board  
S.C. Representative to Commentator  
Class chairman-Blood Drive  
Chairman-Building and  
Repairs Committee  
Chairman-Alumni-Student-Faculty  
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Psychology Club-President  
Psychology Club-Vice President  
Psychology Laboratory Assistant

JSP



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Dean's Reception  
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Student Council Typing Squad  
Y.U. Charity Drive

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Wrestling

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Psychology Review  
Intramural Basketball  
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Intramural Basketball  
Wrestling Team  
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Senior Varsity Show

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Psych Bulletin—Editor in Chief  
Senior-Freshman Guidance Com.  
Raconter  
Sociology Review

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Psychology Club—President  
Psi Chi—President  
Wrestling Team—Manager  
Junior Class Council  
Student Court Justice

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S.O.Y. Purim Chagiga  
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Chairman  
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Choral-Vice President  
38A Dr. Nathan Goldberg  
Associate Professor of Sociology



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Professor of Sociology



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Brooklyn, N.Y.

RIETS

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Co-op Salesman  
MASMID—Business Manager  
Senior Class President  
Delegate of Junior Class  
Secretary-Treasurer—  
Soph, Junior, & Senior Years  
National Student Association  
Coordinator on Y.U. Campus  
Senior Dinner Chairman  
Awards Committee Chairman  
Medical Committee—  
Assistant Chairman  
Pre Law Society—Vice President  
Sophomore Class Council  
Stern Social—Chairman

JOEL DANER  
Worcester, Mass.

TI

Sociology  
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Junior Class Vice President  
Executive Committee Residence Hall—  
Chairman 2 years  
SAC—Assistant Chairman  
Publicity Committee—Chairman  
Co-op  
Commentator—Ass't. Feature Editor  
Commentator—Exchange Editor

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East Williston, N.Y.

RIETS

Sociology  
Fencing Team  
S.O.Y. Delegate

ALEXANDER B. FEINSTEIN  
Bronx, N.Y.

JSP

Sociology  
Varsity Basketball  
Sociology Club—President  
Chess Club





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Baltimore, Maryland

Sociology TI  
Resident Hall Representative  
Shabbos Program Committee—  
Chairman  
Residence Hall Committee—  
Executive Chairman  
Teachers Institute Executive Com.  
Secretary-Treasurer  
Pre Varsity Debating Society—  
President  
Campus Manager of Varsity  
Debating Society  
Curriculum Evaluation Committee—  
Chairman



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Sociology JSP  
Basketball Team—Captain

GERALD M. SHAVRICK  
Baltimore, Maryland

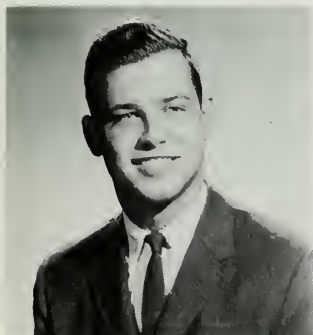
Sociology RIETS  
Sophomore Council  
Dean's Reception  
Senior Varsity Show  
Curriculum Committee—Chairman  
Senior-Freshman Guidance Committee  
Dorm Committee

HARRY TURNER  
New York, N.Y.

Sociology TI  
Commentator Staff  
Intramural Basketball

MORDECAI E. ZEITZ  
Bronx, N.Y.

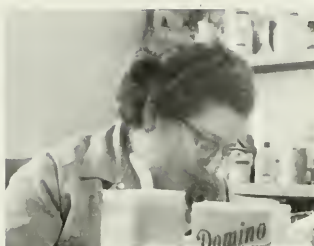
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Co-op Store—Assistant Manager  
Y.U. Charity Drive—Chairman  
Freshman Class Paper  
Pre Law Club—Vice President



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Instructor in Chemistry



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Associate Professor in Chemistry



Dr. Irving Waltcher  
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MASMID—Copy Editor  
Dean's Reception

RIETS



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Chemistry  
Chemistry Club

RIETS

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Co-op Canteen Manager  
Co-op Senior Advisor  
Photography Editor—Commentator  
Dean's Reception—M.C.  
Senior-Freshman smoker—M.C.  
Varsity Fencing  
Senior Varsity  
MASMID—Photography Editor

RIETS

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Brooklyn, N.Y.

Chemistry  
Head of the Library Committee  
Student Faculty Alumni Committee  
Student Faculty Relations Committee  
Sophomore Class Council  
Student Court Judge  
Co-op Salesman  
Chemistry Club—Secretary  
Chemistry Club—President  
Special Committee on Testing Systems  
at Yeshiva

RIETS

HARRY KRAKAUER  
Forest Hills, N.Y.

Chemistry

TI



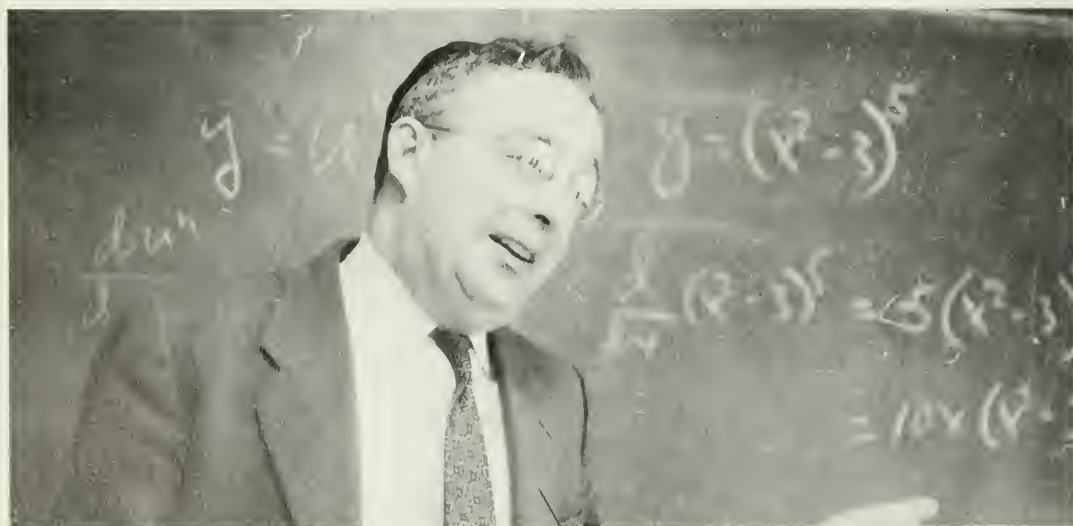
# MATHEMATICS



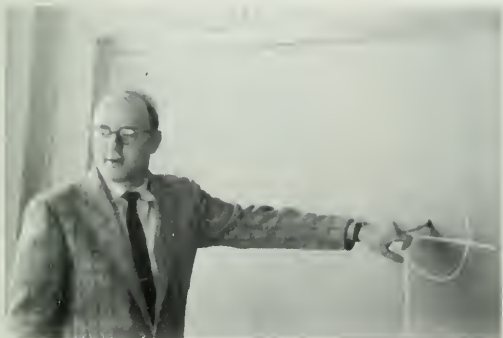
Dr. Abe Gelbart  
Professor of Mathematics



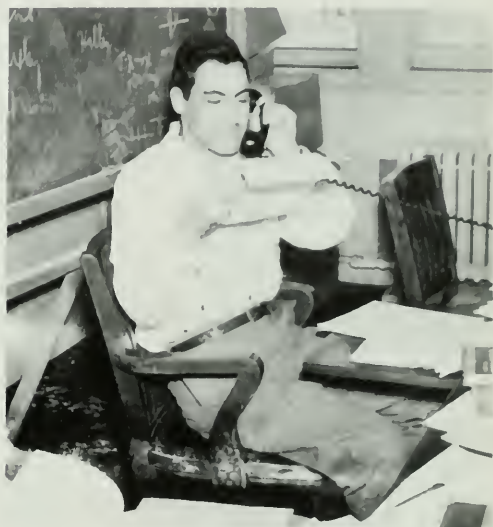
Mr. Joseph Lewittes  
Teaching Fellow in Mathematics



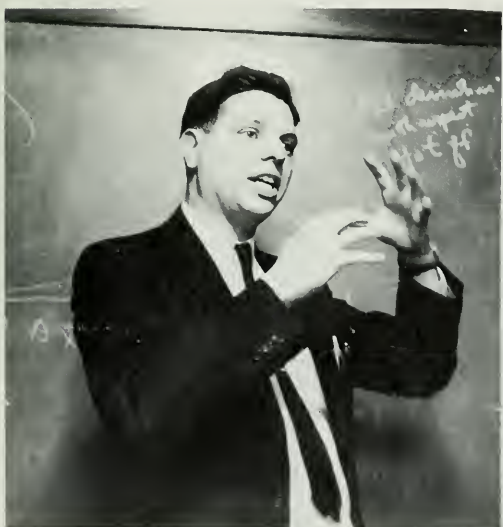
Dr. Henry Lisman  
Professor of Mathematics



Mr. Jonah Mann  
Instructor in Mathematics



Mr. Charles Patt  
Teaching Fellow in Mathematics



Dr. Harry E. Rauch  
Associate Professor of Mathematics



Mr. Harvey Z. Senter  
Teaching Fellow in Mathematics



VICTOR A. BOTNICK  
Far Rockaway, N.Y.

Mathematics  
Math Club  
Residence Hall Committee  
Building Repair Committee—Chairman  
Intramural Basketball  
MASMID—Business Staff  
Switchboard Operator  
Swimming Instructor

TI



JAY ARTHUR GOLDBERG  
New York, N.Y.

Mathematics  
Commentator—Business Manager  
Blood Drive Chairman  
Dean's Reception

RIETS



JAY KITAINIK  
New York, N.Y.

Mathematics  
Medical Committee—Co-Chairman  
Commentator—Feature Editor  
Dean's Reception—M.C.  
Blood Drive Committee  
Student Handbook Revision Committee  
Co-Chairman  
Co-Author—Sophomore Dean's  
Reception Play

RIETS

AARON LEBOWITZ  
Brooklyn, N.Y.

Mathematics  
Yeshiva College Chorus—President  
Yeshiva College Chorus—  
Secretary-Treasurer  
Fencing Team Manager  
Commentator Staff  
Vocational Guidance Committee—  
Co-Chairman  
Student Council Film Projectionist—  
Freshman-Sophomore  
Senior-Freshman Guidance Committee  
Tutoring Committee—  
Sophomore, Junior  
Sophomore Class Council  
Junior Class Council  
Dean's Reception—Sophomore-Junior  
Y.U. Charity Drive Collector—RIETS

RIETS

EDGAR GROSS  
Bronx, N.Y.

Mathematics

RIETS



HERBERT GROSSMAN  
Bronx, N.Y.

Mathematics  
Basketball team

JSP





**JERRY MALETT**  
Perth Amboy, N.J.

Mathematics  
Varsity Basketball—2 years  
Intramural Basketball—2 years  
Athletic Committee—Chairman  
Policy Committee

JSP



**MAYER E. RABINOWITZ**  
Toms River, N.J.

Mathematics & Hebrew  
Co-op Salesman  
Co-op—Accountant  
SAC Publicity Committee—  
Co-Chairman  
Alumni Student Vocational Guidance  
Committee—Co-Chairman

TI



**LOUIS RAYMON**  
Highland Park, N.J.

Mathematics  
Senior Class Vice President  
Math Club—President  
Student Resident Organization—  
Representative  
Pre Varsity Debating  
Scroll—Managing Editor  
Hamelitz—Assistant Managing Editor  
Senior Varsity Show  
Intramural Basketball  
Senior-Freshman Smoker—Chairman  
SAC Public Relations—Chairman  
Y.U. Charity Drive

RIETS



**JOSEPH ROSENTHAL**  
Newark, N.J.

Mathematics

TI



**GEORGE SAMET**  
Far Rockaway, N.Y.

Mathematics  
Tennis Team  
Y.U. Charity Drive—Chairman  
Gabbai of Chaim Greenberg  
Institute of Jerusalem

RIETS



**CHARLES SCHLESS**  
New York, N.Y.

Mathematics  
Commentator—Art Editor

RIETS



MITCHELL SNYDER  
Philadelphia, Pennsylvania

Mathematics  
Commentator—Ass't. Managing Editor TI  
Commentator—Managing Editor  
Dormitory Gabbai  
Senior-Freshman Advisor  
Dean's Reception  
Gabbai of Chaim Greenberg Institute  
of Jerusalem  
Senior Varsity Show



JOSEPH B. STERN  
Newark, N.J.

Mathematics TI  
Student Court—Alternate Judge  
Discount Committee—Co-Chairman  
Intramural Basketball

EUGENE ZAVELOFF  
Brooklyn, N.Y.

Mathematics RIETS  
MASMID—Typing Staff 2 years  
MASMID—Typing Editor  
Y.U. Charity Drive—Chairman  
Student Seforim Exchange—  
Manager—2 years  
Student Organization of Yeshiva—  
Secretary-Treasurer  
First Aid Instructor  
Y.U. Charity Drive—Collector—3 years  
S.O.Y. Class Representative—3 years  
S.O.Y. Publicity Committee—Chairman  
S.O.Y. Awards Committee—Chairman

MAURICE JAY WIEDER  
Brooklyn, N.Y.

Mathematics TI  
Co-op—(canteen)

ISRAEL ZALISKY  
Rego Park, N.Y.

Mathematics RIETS



# PHYSICS



Mr. Perez Posen  
Assistant Professor of Physics

Dr. Arnold Lowan  
Professor of Physics



MORRIS KATZ  
Brooklyn, N.Y.

Physics RIETS  
Physics Society-Vice President  
Physics Society-President  
Co-op Canteen Staff  
Senior-Freshman Guidance Committee  
Co-Chairman



JUDAH LEVINE  
Bronx, N.Y.

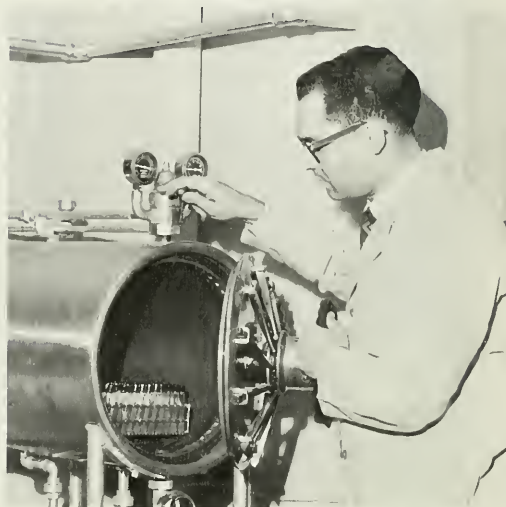
Physics RIETS  
Physics Society-Vice President  
Math Society-Vice President  
MASMID-Typing Staff  
Canteen Staff-Manager





Dr. Meyer Atlas  
Professor of Biology

## PRE-DENT



Rabbi Dr. Moses Tendler  
Associate Professor of Biology

IRVING BAUM  
New York, N.Y.

Pre Dental  
Fencing  
Co-op

TI





ARTHUR IAN GONONSKY  
New York, N.Y.

Pre Dental  
Wrestling Team  
Junior Bulletin—Editor  
Dean's Reception  
Blood Drive

TI



JAMES JOSEPH HAIN  
Danville, Virginia

Pre Dental  
Varsity Fencing Team  
S.O.Y. Class Representative  
Blood Drive Committee  
Intramurals

RIETS



ARTHUR G. NATHAN  
Long Beach, N.Y.

Pre Dental  
Intramural Basketball

RIETS

WOLF SAFRIN  
Irvington, N.J.

Pre Dental  
Chess Team  
Student Affiliate of American  
Chemical Society

TI

MYRON JAY THURM  
Brooklyn, N.Y.

Pre Dental  
Co-op Manager  
Co-op—Senior Advisor  
Biology Society—Vice President  
Biology Review  
First Aid Instructor

TI

MICHEL WERBLOWSKY  
North Bergen, New Jersey

Pre Dental  
Assistant Athletic Manager  
Medical Committee—Chairman  
Senior Varsity Show

RIETS



## PRE-MED



NEIL S. BERGER  
Newark, N.J.

Pre Medical TI  
Commentator—Assistant Sports Editor  
Commentator—Sports Editor  
Senior Varsity Show—Co-Author  
Dean's Reception—Co-Author  
Intramural Basketball  
Canteen Staff



SAMUEL MARTIN BERGER  
Bronx, N.Y.

Pre Medical TI  
Blood Drive—Class Chairman  
Student Weight Lifting Instructor  
Co-op Store Staff  
Commentator—Managing Staff  
Commentator—News Staff  
Biology Laboratory Assistant

CHAIM CHARYTAN  
Brooklyn, N.Y.

Pre Medical RIETS  
Class Representative  
Commentator—Assistant Copy Editor  
Commentator—Copy Editor  
Wrestling Team  
Student Court Judge  
Senior-Freshman Guidance—Chairman  
Assembly Committee—Chairman  
Pre Varsity Debating

ALAN BRONSTEIN  
Lawrence, Mass.

Pre Medical JSP  
Pre Medical Society  
Fencing  
Commentator—Circulation Staff

GERALD ETRA  
New York, N.Y.

Pre Medical  
Intramural Basketball  
Senior Alumni Smoker—Chairman  
Policy Committee  
Commentator—Typing Staff





**MICHAEL B. FEINERMAN**  
Harrisburg, Pennsylvania

Pre Medical TI  
Fencing  
MASMID—Photography Editor  
MASMID—Typing Staff  
Co-op  
Vice President of Freshman Class



**MORTON E. FREIMAN**  
Brooklyn, N.Y.

Pre Medical TI  
Pre Med Society—Vice President  
Pre Med Society—President  
Biology Laboratory Assistant

**HERSHEL H. GLATT**  
Brooklyn, N.Y.

Pre Medical RIETS  
Commentator—Sports Editor  
Commentator—Ass't. Sports Editor—  
2 years  
Blood Drive—Co-Chairman  
Athletic Manager of Freshman Class  
Fencing Team  
Co-Author and Director of  
Dean's Reception Play—Jr. year  
Intramural Basketball

**ERNEST GOLDMAN**  
N.Y.

Pre Medical TI  
MASMID—Business Manager  
Co-op store  
Intramural Basketball

**ALBERT HORNBLOSS**  
Brooklyn, N.Y.

Pre Medical TI  
Commentator—Ass't. Managing Editor  
Commentator—Managing Editor  
Commentator—Assoc. Editor in Chief  
Varsity Fencing Team  
Teachers Institute Student Council—  
Vice President  
Pre Varsity Debating Team  
Sophomore and Junior Councils  
Junior Dinner Committee—Chairman  
Tutoring Committee—Chairman  
Senior Varsity Show





HERBERT JOEL JOSEPHER  
Brooklyn, N.Y. TI  
Pre Medical  
Varsity Fencing Team  
Student Court Judge  
Senior-Freshman Advisor  
Pre Med Society—Vice President



BERNARD LANGENAUER  
Brooklyn, N.Y. TI  
Pre Medical

HERBERT M. LIEBER  
Bronx, N.Y. TI  
Pre Medical  
Blood Drive  
Student Instructor in Weight Lifting  
Commentator Staff



BARUCH S. RAPAPORT  
Brooklyn, N.Y. TI  
Pre Medical  
Ass't. Manager of Cooperative Store  
Commentator—News Staff  
Commentator—Typing Editor  
Intramural Basketball  
Food Committee—Chairman



SAMUEL G. ROSENTHAL  
Yonkers, N.Y. TI  
Pre Medical  
Varsity Fencing Team  
Intramural Basketball  
Intramural Table-Tennis



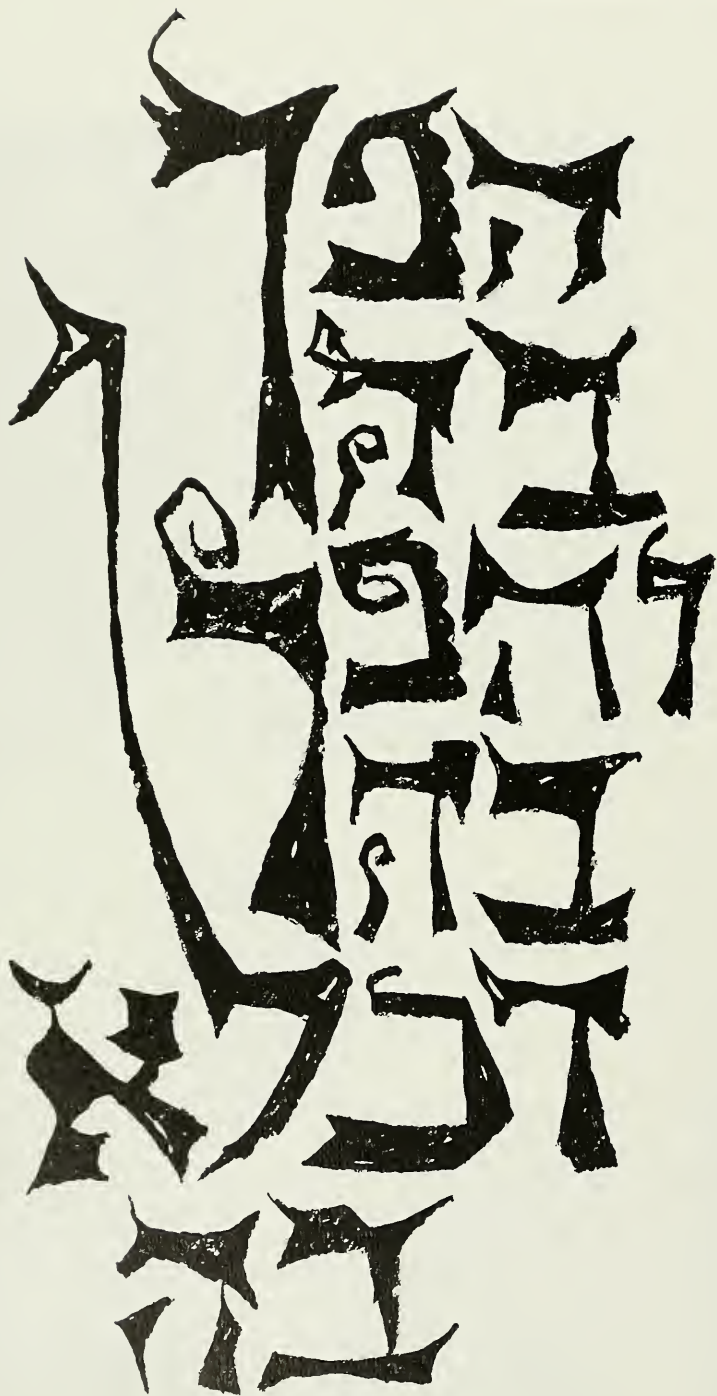


Dr. Bruno Z. Kisch, M.D.  
Professor of The History and Philosophy of Science



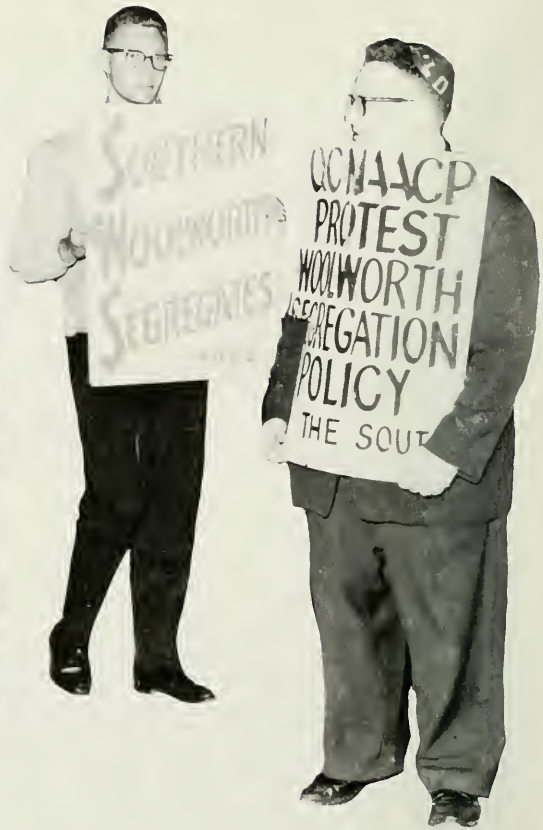
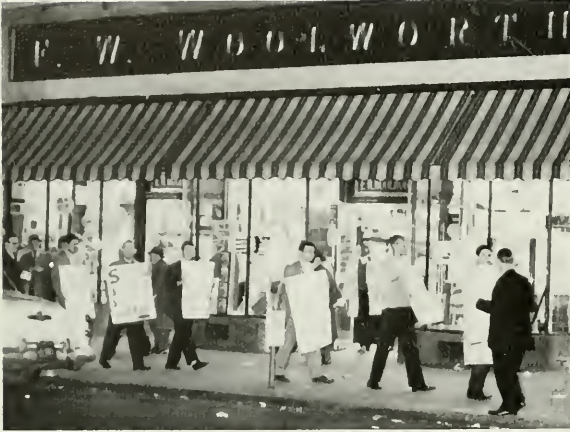
Dr. Eli Sar, M.D.  
Assistant Professor of Hygiene

## activities





The Freedom Call



The Telephone Call



The Seder Call



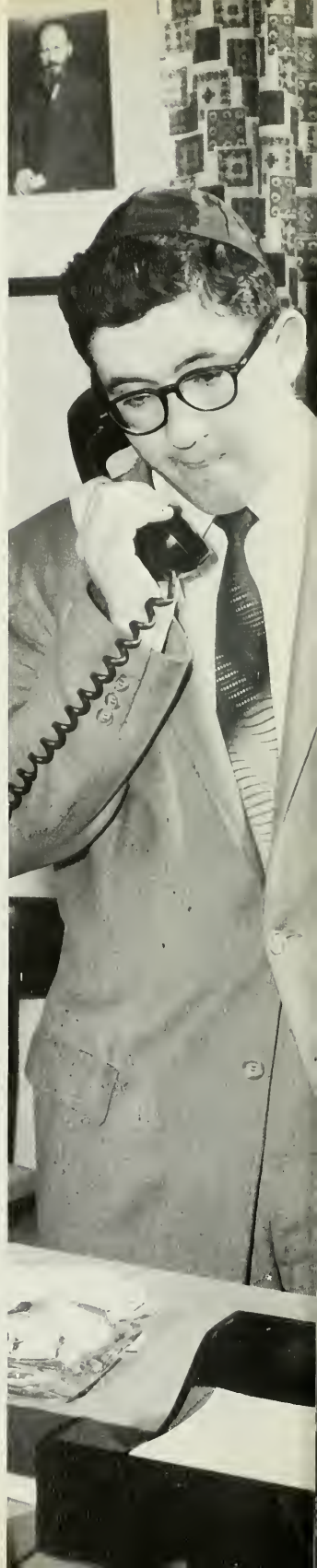
The Minyan Call



The Call to Arms



"Not \$1/15. Leo, \$1.30"



"What do you mean only \$1.30 for a Danish"



Yeshiva is a liberal school.



"Damm this lock"

"What, me play basketball"

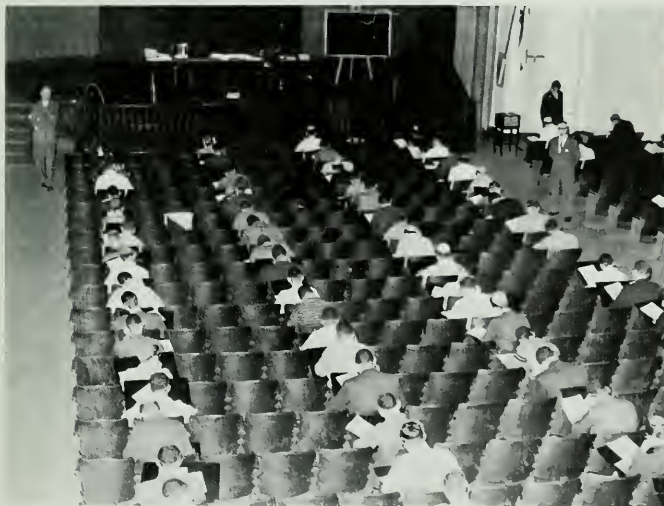




"I'll help you, professor"



The Galloping Greek



"Eyes Front!"

# CLUB OFFICERS



## SOCIOLOGY CLUB

from left to right: Stan Kupinsky, Alex Feinstein, Joe Feinstein



## BIOLOGY CLUB

from left to right: Irving Brafman, Myron Thurm



### CHESS CLUB

from left to right: Robert Goldstein, Morton Minchenberg



### PI DELTA PHI

Front row from left to right: Herbert Bloom, Henry Glazer,  
Samuel Frank, Morton Minchenberg  
Second row from left to right: Charles Persky, Joe Feinstein  
Howard Schain, Tovia Feldman

## CLUBS

There are at present over 19 clubs at Yeshiva College (20, to be exact) which reflect the many and varied interests of the student body. The rest of them do not seem to interest anyone, as they have not yet been created. Perhaps in the future, if and when they are created, they will interest somebody. After all, its not really fair to talk negatively about a club that has its whole future in front of it. In the interest of fair play, therefore we will limit our discussion to only those clubs which exist now and simply ignore all future clubs. We don't have any pictures for them anyway.

One of those that exist is the Sociology Club. This group attempts to instruct the individual on how to get along in society and school. In keeping with this policy they discussed such topics as 'Treatment in a Work Camp Setting,' and 'Orthodoxy in the Army.' Thus members learned about typical everyday problems and situations. The Club has been trying for a long time now to change the U.S. gov't. over to socialism. In answer to their letters, however, Ike just keeps sending back gift boxes of golf balls. Adamant, none of the members wish to play ball.



**INTERNATIONAL RELATIONS SOCIETY**  
from left to right: Morton Minchenberg, Abraham Siegelman, Alfred Katz



**PRE-MED SOCIETY**  
from left to right: Morton Freiman, Albert Hornblass, Ronald Burke



**MATH CLUB**  
from left to right: Judah Levine, Louis Raymon

Speaking of Ike, the Biology Club had a lecture on 'The Brain and its Perversions.' The aspiring biologists spent a good deal of time trying to show that Darwin and Clarence Darrow were wrong. Among the films shown by the club was one entitled, 'Is There Life on Earth?' One of the highlights of the year was a guest lecturer's talk on 'Antibiotics for Fun and Profit! This was followed by a discussion on 'Three Little Molds and How They Grew.' This is probably as good a place as any to put a stop to a malicious rumor that has been going around about the club. It is an absolute lie that the club has been attempting to develop a kosher sturgeon with funds furnished by the Dairy Restaurant Association of America.

One group that really keeps its men moving is the Chess Club. The training ground for our chess team, the club concentrates on such aspects of the game as cheating gracefully and how to upset the board when you have no other moves left. Required reading for members this year was Stendhal's 'The Red and The Black.' The club was honored by a letter sent to them by Gov. Faubus complaining about the mixing of different colored pieces. As of yet John Casper has chosen to make no comment. For really desperate games the club inaugurated the use of cyanide pellets in the form of chessman.



#### PHYSICS CLUB

from left to right: Morris Katz, Michael Greenebaum, Herman Presby



#### PRE-LAW SOCIETY

from left to right: William Silber, Shael Bellows, Stanley Harrison



### CHEMISTRY CLUB

from left to right: Joseph Rifkind, Harry Schlakman, Sherman Simanowitz



### PSI CHI SOCIETY

from left to right: Lawrence Harris, Jerome Wolicki



### PSYCHOLOGY CLUB

from left to right: Eli Leiter, Oscar Wachstock, Lawrence Harris

Although President DeGaulle did not pay the French Club a visit, they managed to keep things going this year a la francaise. A film was shown on 'The Two Sides of Paris.' The club then discussed which they liked best, the front or the back. It was decided that it depended on which way one was walking at the time. The Pi Delta Phi French Society had the pleasure of hearing Miss Germaine Brée deliver a talk on Albert Camus and his works. Unfortunately, he couldn't make it. Luckily, the Stern girls had no trouble.

Talking about girls, the International Relations Society had some very interesting meetings this year. Dr. Chiang of the China Institute spoke on the 'Sociological Aspects of Life in China,' and the club followed this with a discussion on whether this was good or bad for the Jews. Professor Greenberg delivered a lecture on U.S. Foreign Policy and its Role in the U.N. The club then discussed its effect on the Jews. At the last meeting the members were considering whether the International Relations Society is good or bad for the Jews.

The society for the establishment of Israel in New York, sometimes called the Zionist Club, showed a film on Israel and discussed various Zionist topics of interest. Among these were such subjects as 'What Should We Do About the Balfour Declaration' and 'Is Israel Just a Passing Fad.' Seminars were held on the superiority of aged reeds for challils as opposed to fresh ones and on the true inside story of Hillel and Aviva. In contradiction to popular opinion, the club is not a secret underground member of S.Z.O. but is an independent org. dedicated to the furtherance of Young Israel.



Benjamin Richler



#### LITERARY SOCIETY

from left to right: Isidore Apterbach, Samuel Frank



#### ETA SIGMA PHI

from left to right: Steven Riskin, Abraham Gafni, Lawrence Halpern



#### YOUNG DEMOCRATS

from left to right: Mordy Paru, Benjamin Hirsch

The Dr. Levine Fan Club, otherwise known as the Pre-Med Society, had various discussions on the profession. Dr. Shelly Sapphire spoke about medical schools in the U.S. and why they are inferior to the Einstein College of Medicine. Another guest spoke on the profession itself and why it's better to get out as early as possible. Mr. Morty Freiman spoke on 'Trees and Fungus Roots,' a new book by Joyce Kilmer. The club tries to give a true picture of a doctor's life within the limits of spoken decency and morality. As Part of the program the whole club went to see the film—"The Doctor's Dilemma."

A group devoted to the solving of dilemmas is the Math Club. The boys dedicated themselves to the solution of many difficult problems, such as whether two plus two is really five or not. Dr. Abe Gelbart talked to the members about opportunities in the field for math majors. Undaunted, Ben Volk spoke on 'Solutions.' In spite of what people think, the club is not the center of the numbers game run at Yeshiva. It is only a secondary branch, taking orders directly from the main branch—the Beth Medrash. At present the club is working on an original project called 'Sephirah Sets and Sequences.'

A club which gives its members a run for their money is the Physics Club. There such present problems of pressing interest are discussed as Eigen values in physics, which varies greatly from prune juice to milk of magnesia, and the strange properties of Helium near absolute zero (which is about as absolute as you can get). The Physics Club hoped to enable Yeshiva College to open up a branch on the moon this year but succeeded only in nearly blowing up this one. It appears that they have come up with the only rocket in the world that can go in reverse. Poor Newton!

Every other law but that of Newton is taken up by the Pre-Law Society. Prof. Meyer of Columbia Law School spoke to the group on the values of Talmud in the study of law (Jewish law, that is). Another speaker was Prof. Fogelman of Fordham who spoke on the profession in general. Of special interest to the club are those laws concerning the draft. The club has the distinction of having found more loopholes in the law than any other group of draft dodgers in the country. In the name of all Yeshiva men, we thank you.

The Chemistry Club devoted itself to the various elements, protons, neutrons and electrons that float around our school. A special project has been the reconstruction of the Shatnis atom to make it stable. Norman Berlat delivered a lecture on micro-photography, elaborating on the various types of micros in existence. The latest plan of the club is to produce synthetic money, the work being financed by the Socol Institute for Advanced Study. The members viewed a few films during the year, among which were two on molecules and their importance to other molecules. This was followed by a discus-

sion on the possibility of eliminating molecules from the chemical scene. It was decided to leave them be, in view of the fact that their elimination would also eliminate the club members.

Apropos of elimination was Prof. Adler's talk before the Psychology Club on birds. A good deal called Prof. Adler's work is for the birds, and he hopes to make a flying success of the whole bird project. He also delivered a lecture on color film and its effect upon birds, just for variety's sake. The club deals with different aspects of the field and offered this year some very interesting case histories of a peculiar mental disease which manifests itself in the patient by a psychopatic obsession with birds. It is called the ving-ving disease.

This year the Literary Club combined with the classics society—Eranos—to form a new club called (of all things) the Literary-Eranos Club. They offered the Yeshiva espresso crowd the readings of Hugh Romney, with bongos yet. Prof. Linn gave an interesting talk on symbolism and the club argued as to whether literature has any value or not. Special readings of "Lady Chatterley's Lover" were held in closed sessions, accompanied by the playing of a Greek lyre, Prof. Feldman conducting. Parts of Aristophanes were acted out by the group, which resulted in some rather unusual meetings. There is no truth to the story that Prof. Feldman wears olive leaves at the meetings.

Rabbi Wohlgeleinter spoke to the Jewish Forum this year on the Chief Rabbinate of Israel. It seems he's rather annoyed at not having been chosen for the position. Another guest speaker was Rabbi Harold Stitskin who spoke on whether Israel can become an halachic state. The club discussed such pertinent topics as whether sunkist esrogs are kosher or not and whether Hawaiian lulovs are acceptable, now that it is the 50th state. In addition to the above various discussions of interest were held concerning various Jewish subjects in various different areas. The club meetings were noted for their variety.

The Young Democrats have had a bad year. After all, what can one do with a roomful of Stevenson buttons? Plan ahead!—or so the club decided. This year they are preparing to launch a full-fledged campaign. They have even gone so far as to resole his shoes. They're putting out a pamphlet called—"The Inside Story on Dirty Nickie." They've even tried to teach Stevenson the Missouri Waltz, figuring it may work work again. We wish them luck.

Among the new clubs founded this year were the Economics, Yiddish, and Skating Societies. The Biking and Hiking Club and the Social Welfare Club are also unique additions. We wish them success in the future—Happy meetings to you all!



#### SKATING CLUB

from left to right: Howard Goldberg, Robert Asch, Morris Zauderer



#### ECONOMICS CLUB

from left to right: Leon Charney, Teddy Berman, Howard Goldberg



#### SOUTHERN TOUR

left to right: Steven Riskin, Abraham Gafni, President, Trophy, Jerrold Neugeboren

## DEBATING TEAM



#### WESTERN TOUR

left to right: Lawrence Halpern, Martin Gordon



#### NORTHERN TOUR

from left to right: Murray Laulich, Mel Granatstein, Abe Sofaer, Ray Bloch

This year the Debating Society had its most extensive season due to an expanded schedule of spring tours covering almost the entire Eastern Seaboard. Totalling twenty-seven debates in seventeen different cities, the team members travelled over 11,500 miles in accomplishing their double purpose of forensic competition with other nationally known colleges and spreading the name of Yeshiva throughout the Jewish communities of the nation.

For the first time, three senior members of the Society invaded the deep South, Abe Gafni, president, Jerrold Neugeboren, secretary, and Steve Riskin, treasurer, debated colleges from Atlanta, Tallahassee, Jacksonville and Miami, gaining a 5-1-1 record. In Jacksonville, in a debate sponsored by the Etz Chaim Synagogue Mens Club, the Yeshiva team was presented with a silver trophy for defeating the University of Florida.

The traditional midwestern tour returned with a record of 4-1. Debating exclusively before congregations, Larry Halpern and Martin Gordon defeated teams from the University of Chicago, Wayne University, Western Reserve and Washington and Jefferson University.

This year, two teams were sent to the university—men Boston area. The four debators, Harvey Goldscheider, Murray Laulich, Ray Bloch and Mel Granatstein were victors in six debates, while only losing one. Among the teams defeated were Clark, Amherst, M.I.T. and Northeastern.

The Baltimore-Washington tour consisting of Ronald Burke and Nat Dembin, was defeated by Penn State and Howard University.

In addition to this tour program, the team engaged in many intercollegiate debates with local colleges.

The pre-varsity program was the most successful of recent years. The Society elevated five members of the pre-varsity before the Spring tours. The five are Ray Bloch, Nat Dembin, Dave Epstein, Mel Granatstein and Abe Sofaer.

In the Fourth annual Metropolitan Debate Tournament, run by the Yeshiva Debating Society, the N.Y.U. negative team successfully defended their title, won last year, by beating the Manhattan College affirmative team in the final debate. Twelve local colleges entered teams in the competition.



WASHINGTON-BALTIMORE TOUR  
from left to right: Nat Dembin, Ronald Burke



Art Wittow, Office Manager

# STUDENT COUNCIL

## ACCOMPLISHMENTS OF STUDENT COUNCIL '59, '60

1. Rabbi Brayer appointed as Rabbi-Psychologist
2. Students urged to boycott pool hall
3. A Special Examination Committee appointed
4. Student Zionist Organization denied a charter
5. German Club denied a charter
6. Abraham Siegelman sent to Germany to investigate anti-Semitism there.
7. Yavneh Society formed
8. Student Council pickets Woolworth for their discrimination in the South.
9. The Fleisher Report is ironed out
10. Curriculum Evaluations Committee
11. Freshman-Senior Smoker
12. Freshman Play
13. Dean's Reception
14. Senior Varsity Show
15. Senior-Freshman Guidance

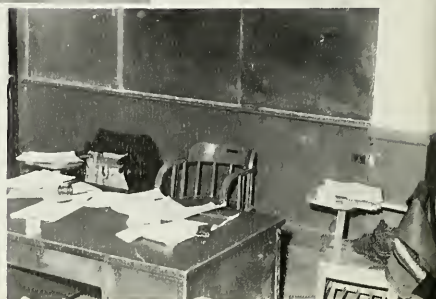


Mr. President



## EXECUTIVE COUNCIL

from left to right: Joel Daner, Vice President  
Joshua Levy, Secretary  
Benjamin Hirsch, President



Mr. Chair

Student Council in Action



Caucus



### SENIOR CLASS COUNCIL

from left to right: Joseph Aufrichtig, Henry Book,  
Louis Raymon, Jerome Wolicki



### SOPHOMORE CLASS COUNCIL

from left to right: Dave Segal, Joshua Muss, Leonard Boker

### JUNIOR CLASS COUNCIL

from left to right: Dave Rothner, Michael Hecht,  
Murray Geller



### FRESHMAN CLASS COUNCIL

from left to right: Bert Sirote, Joseph Rappaport,  
Mordy Faru



Neil Berger  
Sports Editor



Herbert Bloom  
Managing Editor



Jay Goldberg  
Business Manager



Jay Kitainik  
Feature Editor



Jerrold Neugeboren  
Copy Editor



Melvin Stern  
Copy Editor

# COMMENTATOR



Murray Laulich  
News Editor



left to right: Albert Hornblass, Associate Editor, Lawrence Halpern, Editor-in-Chief, Steven Riskin, Associate Editor



## THE ASSOCIATE BOARD

from left to right: Dave Siegel, Leon Charney, Daniel Frimmer, Joshua Muss, Richard Weissman, Charles Persky

The Commentator, Yeshiva College's answer to the Jewish Press, achieved national recognition in this, its 25th year, with a thought-provoking series on the Germany of today. Mr. Abraham Siegelman, Commentator's student correspondent, was invited by the West German government to personally investigate the recent outbreaks of anti-Semitism in Germany. Commentator's resolve to print these reports in spite of heavy opposition carried on the tradition of courageous journalism which has characterized our paper since its inception.

Once again, Commentator was in the national spotlight with its coverage of the visit of David Ben Gurion, Prime Minister of Israel, to Yeshiva College. This was the high point of Commentator's continuous coverage of Israeli affairs.

The newspaper also chronicled the changing face of Yeshiva College. A new dean was installed with the due recognition of Commentator. In addition to this, the students were informed through the newspaper of the plans for a new college building and a 30 million dollar campus to be built downtown.

Among the internal affairs covered was the close following of the evolution of the Fleisher Report.

An article on Baruch Litvin's courageous fight for unmixed pews was an important contribution to Commentator's features on the religious scene.

The sports department did a fine job, and had the pleasant duty of recording the wins of Yeshiva's two-year old wrestling team.

Concerning the technical aspects of Commentator, the managing staff provided us with interesting and stimulating formats. The copy staff provided us with interesting and stimulating spelling and grammar. In fact, they were downright original, refusing to be stifled by the formal rules of grammar and syntax.

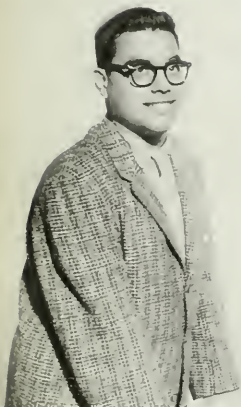
All in all, Commentator spent its 25th year as a growing and ever-improving newspaper; one of which Yeshiva College may well be proud.



All the news that's fit to shout



The Editor Speaks



Steven Riskin  
Editor in Chief



Jay Kloner  
Associate Editor  
Art Editor



Abraham Gafni  
Activities Editor



Michael Frank  
Literary Editor

## MASMID

Yeshiva has been much more than a mere college for us; it has become inextricably woven within the fabric of our lives. Our class was never lacking in *esprit de corps*, and many of us have established bonds which we believe can never be severed. We realize all too well, however, that a gradual forgetting, even an indifference, will come with the passing of the years. It is our hope that the pages of this MASMID will keep alive the experiences and the inspiration of these four years.

Steve Riskin



Eugene Zaveloff  
Typing Editor



Henry Book  
Business Manager



Leon Charney  
Business Manager



Ernest Goldman  
Business Manager



Judah Lando  
Photography Editor



William Kantrowitz  
Photography Editor

Michael Feinerman  
Photography Editor



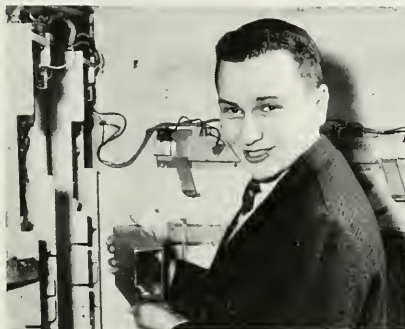
Michel Werblowsky  
Sheldon Paul Hirsch  
Stanley Harrison  
Associate Board



Joel Daner, Edward Rosenbaum  
Sports Editors



clockwise, from left to right: Avie Waxman, Manager; Myron Thurm, Manager; Harvey Felsen, Assistant Manager; Herbert Bloom, Assistant Manager



Stanford Goldman, Canteen Manager

## CO-OP

The only co-op under Jewish auspices is located on the fourth floor of Yeshiva College. There are a number of promiscuous students who may be seen every day milling about the various goods to be had at the store. The few that buy the products are called co-op supporters. Those who do not buy the products are called other names.

The co-op procures for the student many varied objects ranging all the way from Israeli jewelry to Israeli records. A big seller this year was the novel *Lady Chatterly's Lover*. It is hard to believe that Yeshiva College has so many dedicated English majors. Records ran a close second in sales this year. The managers have stated that contrary to popular opinion it was the quality of the records rather than that of the covers which created this great volume of sales.

For those tired of reading record covers, the co-op offers a full line of textbooks. The co-op, through special arrangements with the publishing company, is able to offer them to the students at twice the price of any other store in the city.

Co-op thus serves an important function at Yeshiva College. It serves to ease the burden of the weighty wallets of the first students under Jewish Auspices.



Mordy Zeitz, Manager



Browsing

## SEFORIM EXCHANGE

The Seforim Exchange, under the dynamic leadership of Eugene Zaveloff and Noah Weg, hit the phenomenal mark of fifteen-thousand dollars worth of business this year. The latest Israeli editions of Judaica were made readily accessible to the students at extremely reasonable prices. It is to the credit of both the managers of the Exchange and the students of Yeshiva that so many seforim were bought this year. We wish the Seforim Exchange every success in their future endeavors!



Eugene Zaveloff, Manager Joel Lipschitz, Assistant Manager



left to right: Nathan Epstein, Assistant Manager; Eugene Zaveloff, Manager; Noah Weg, Manager; Joel Lipschitz, Ass't. Manager

# DEAN'S RECEPTION



Dr. Isaac Bacon, dean of Yeshiva College, in announcing the decision of the three members of the faculty who judged the plays, explained that the panel felt the presentations were all "of equal merit."

More than 1000 people attended this year's reception which took place at George Washington High School and the cafeteria of the Leah and Joseph Rubin Residence Hall.

As per tradition the sophomores staged a comedy. The play dealt with the age-old battle of the devil versus an angel and considered its effect on Yeshiva College. Manny Wasserman and Joseph Feinstein topped a cast that included Ted Berman, Noel Nusbacher, Robert Schlakman, Phil Frost and Warren Enker. Willy Zeitz produced and directed the play which was written by Messrs. Feinstein and Zeitz together with Herb Bloom and Charles Persky.



"The Loyal Shall Inherit," a drama by Mike Frank, was the senior class presentation. It starred Joseph Aufrichtig as a cynical, atheistic Israeli major, and Neil Berger as a religious and compassionate soldier. Featured in the play were Judah Lando as Menachem, Mitchell Snyder as a colonel, and Henry Glazer as a medical officer.

The Class of '61 presented a musical comedy satirizing the woes of a wealthy candy manufacturer (Mike Epstein) and his dealings with the students from Tale University (Murray Laulich and Eli Leiter) and Beth Kissay University (Jack Goldberg and Arnold Scheinberg). Also featured were Sherman Simanowitz, Steve Nison, Hershel Cohen, Eugene Roshwalb and Keith Harvey. "The Solid Gold Dormitory" was written by Murray Geller, Teddy Roth, and Marvin Schneider with William Kantrowitz directing and Allen Mandell providing accompaniment on the piano.

Jay Kitainik '60 was master of ceremonies for the event which was produced by Saul Ganchrow '61 and Joseph Lifschitz '61.

The Dean's Award, presented annually to the outstanding class production at the Dean's Reception, was not given at this year's affair.





Neil Berger



## SENIOR VARSITY

The class of '60 got back into the swing of tradition with a Senior Varsity Show, "So Low We Stoop," Sunday evening, April 3, 1960. In presenting this production, the Senior Class called upon an array of talent discovered in past Dean's Receptions.

Jerrold Neugeboren and Neil Berger, writers of the Class of '60's prize-winning Junior play, wrote the lyrics and music, respectively, while Neugi teamed up with Mitch Snyder, co-author of the class' Sophomore play, to write the book. Benny Hirsch, who played a leading role in the two aforementioned productions, directed the musical comedy.

"So Low We Stoop" satirizes the U.S. Army, the Defense Department, disarmament, Senate investigations and red tape. The bare plot concerns itself with the machinations of Brigadier-General Yorg who is assigned with the closing of Leesville arsenal, which has become useless because of disarmament agreements. His task is complicated by the reluctance of the Senator to allow the citizens of Leesville to be so rudely thrown out of jobs. The plan adopted is to convert the arsenal into the headquarters of the newly-formed Strategic Operations Undercover Project (SOUP), which copies over old, useless war records. The play ends with a touch of irony as the entire program is started all over again to keep the Senate Committee, investigating the arsenal, in business.

Stan Harrison, Chairman of the Senior Varsity Committee, supervised the entire production.



Jerry Neugeboren

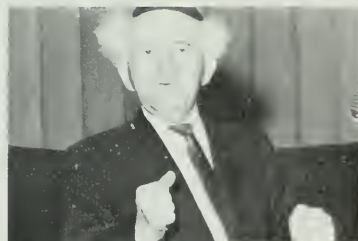




Mr. Prime Minister



## THE ASSEMBLY



"Shalom, L'hitraot"





His Master's Voice



And you must take the b'china...



The Badchen



The Rabeim



Vetaher Libenau

## CHAGIGOT



Kum Nenter

Prune Juice and Hot Water, Please





Bernard Sarachek, Coach

## BASKETBALL

|                              | Opp. | Yeshiva |
|------------------------------|------|---------|
| Drew University              | 39   | 68      |
| C.C.N.Y.                     | 51   | 58      |
| Hunter College               | 46   | 70      |
| Rider College                | 66   | 54      |
| Hartwick College             | 77   | 72      |
| Brooklyn Poly                | 42   | 58      |
| Fairfield University         | 69   | 64      |
| Fairleigh Dickinson          | 59   | 61      |
| Seton Hall Univ.             | 76   | 50      |
| L. I. University             | 61   | 59      |
| King's Col. (Pa.)            | 66   | 73      |
| Rutgers-Newark               | 55   | 80      |
| Seranton Univ.               | 70   | 80      |
| C.W. Post College            | 60   | 75      |
| U.S. Merchant Marine Academy | 51   | 64      |
| Adelphi College              | 76   | 69      |
| Pace College                 | 52   | 64      |
| Bridgeport Univ.             | 80   | 70      |
| St. Francis College          | 61   | 54      |
| Brooklyn College             | 70   | 52      |

Left from rear: Mike Gurmeise, Gary Baum, Stu Badian, Marv Goldstein.

Right from rear: Sam Jacobson, Sam Grossman, Shelly Weider, Irv Bader.

Middle from rear: Coach, Red Sarachek, Herb Grossman, Willy Goldstein, Lou Korngold.

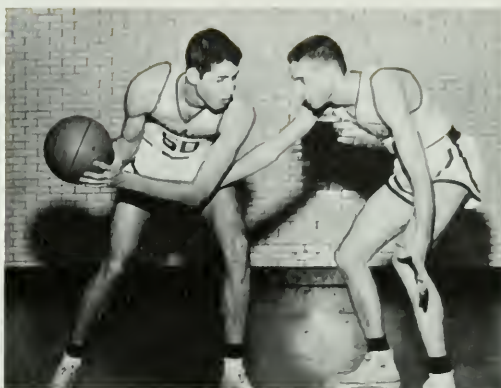


The crowd helps, too.



Defense Also Counts

This is a B-A-L-L



Brother Combo

Herbie Grossman



Stu Badian





Skeptical

After sweeping past their first three opponents, including once mighty City College, the high hopes of Yeshiva rotters were jolted when they won only two of their next seven games. After regaining their poise and raising their record to 10-5, the Sarachek Charges again faltered and won but one of their last five outings to arrive at a total record of 11-9. The bright lights for the Mighty Mites were Irv Bader's record shattering 1374 points and his team leading 16.4 average; Stu Badian's steady play and 10.3 rebound average against much taller competition; Willie Goldstein's all around floor play and 13.8 average over his 13 games of eligibility in his senior year, and the excellent playing of Sam Grossman in his second season leading to a 15.6 point average and 9.9 rebound average. The captaincy was shared by Bader, Badian and Goldstein.



One for Us



2 out of 1374



Irv Bader



Here's How



Valuable Instruction



On The Line



Willie Goldstein

|              | games | total<br>points | ave. |
|--------------|-------|-----------------|------|
| Bader        | 18    | 299             | 16.4 |
| Badian       | 20    | 132             | 6.6  |
| Baum         | 20    | 132             | 6.6  |
| Botnick      | 2     | 0               | 0    |
| Garmise      | 8     | 0               | 0    |
| H. Goldstein | 19    | 66              | 3.4  |
| W. Goldstein | 13    | 180             | 13.8 |
| H. Grossman  | 20    | 101             | 5.0  |
| S. Grossman  | 20    | 312             | 15.6 |
| Harris       | 13    | 37              | 3.1  |
| Jacobson     | 6     | 4               | 0.6  |
| Korngold     | 17    | 26              | 1.5  |
| Weider       | 12    | 4               | 0.3  |



Coach Arthur Tauber

# FENCING

|                     | Yeshiva opponent |    |
|---------------------|------------------|----|
| Fairleigh Dickinson | 15               | 12 |
| Fordham             | 16               | 11 |
| Columbia            | 5                | 22 |
| Brooklyn            | 18               | 9  |
| U. of Connecticut   | 14               | 13 |
| Jersey City         | 15               | 12 |
| Drew                | 14               | 13 |
| St. Peters          | 17               | 10 |
| Brooklyn Poly       | 12               | 15 |
| Rutgers Newark      | 14               | 13 |
| Cooper Union        | 15               | 12 |

## FOIL

|           |    |    |
|-----------|----|----|
| Farkas    | 21 | 7  |
| Sheinkin  | 15 | 17 |
| Shatzkes  | 13 | 8  |
| Wasserman | 8  | 12 |
| Brunswick | 1  | 0  |

## SABRE

|           |    |    |
|-----------|----|----|
| Rhine     | 26 | 5  |
| Joseph    | 21 | 9  |
| Enker     | 20 | 10 |
| Feinerman | 2  | 3  |

## EPEE

|           |    |    |
|-----------|----|----|
| Rosenthal | 15 | 9  |
| Hain      | 14 | 11 |
| Lando     | 6  | 15 |
| Berger    | 0  | 8  |



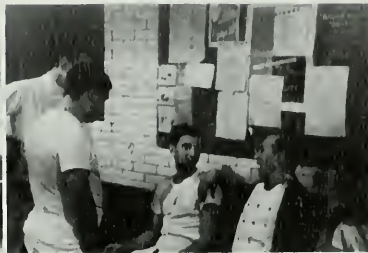
Captain-Manager conference



Standing, left to right: Aaron Lebowitz, Manager, Matt Shatzkes, Joel Baumol, Neil Berger, Sam Rosenthal, Mike Feinerman, Judah Lando, Jimmy Hain, Howie Rhine, Captain, Billy Silber, Abbie Hornblass. Sitting, left to right: Stanford Goldman, Howie Begel, Noel Nusbacher, Jerry Hornblass, Sheldon Brunswick, Manny Wasserman, Warren Enker.



Hachana



Winning Advice



"decision"



Advance

Once again the Yeshiva's swordsmen put together a strong team and recorded 10 wins as against only two losses. Most of the bouts were clinched early and Coach Arthur Tauber had a chance to view his lower classmen and reserves. The swordsmen over the past six years have compiled an enviable 58-11 record. Boasting only three starters from the '59-'60 season, the team came up with their regular amount of new talent to beat down the opposition. Providing the spark for this year's efforts were Capt. Howie Rhine, Sam Rosenthal and Herbie Josepher as seniors, and Hesh Farkas, Warren Enker and Jimmy Hain as lower classmen. Judah Lando also notched his share of victories. Rhine was the victor in 17 of 26 bouts in one streak and posted a career total of 78 wins and 17 losses. Although Columbia proved more than a match for Yeshiva, Sam Rosenthal emerged victorious in all three of his epee bouts. The contribution of Aaron Lebowitz as Manager can never be forgotten.



The Seniors



## WRESTLING

In 1957 the Masmid observed that the only way for the wrestling to go was up. Now, three years later, the upward trend is quite noticeable. Better conditioning and more experience made the matmen more formidable than in previous years. Many of the losing matches were quite close with only one bout being the difference of a win or loss. In the latter part of the season experience gained in earlier matches paid off with victories. Co-Captains Al Genauer and Eddie Rosenbaum, fellow classmate Sholom Stern, and newcomer Jack Merkin proved that they could more than hold their own against the opposition. Rosenbaum set a new record for Henry Wittenberg's charges with six victories and a total of twenty-eight points. The three seniors combined to post a 15-13-2 record.

### INDIVIDUAL RECORDS

|           |       |
|-----------|-------|
| Leiber    | 1-7   |
| Brown     | 1-6   |
| Stern     | 5-4-1 |
| Rappaport | 1-6   |
| Leifer    | 0-3   |
| Charytan  | 0-1   |
| Genauer   | 4-5-1 |
| Schwell   | 2-8   |
| Merkin    | 5-4-1 |
| Rosenbaum | 6-4   |



Standing, left to right: Al Genauer (co-captain), Jack Merkin, Eddie Rosenbaum (co-captain), Robert Schwell, Joseph Rappaport. Sitting, left to right: George Brown, Benjy Leifer, Sholom Stern, Fred Lieber



Hank Wittenberg, Coach

The Seniors



|                            | Yeshiva | Opp. |
|----------------------------|---------|------|
| C. W. Post                 | 5       | 29   |
| Columbia                   | 13      | 19   |
| Brooklyn Poly              | 15      | 22   |
| L. I. Aggies               | 8       | 26   |
| Farleigh Dickinson         | 10      | 24   |
| Orange Comm. Coll.         | 11      | 23   |
| U.S. Merchant Marine Acad. | 13      | 21   |
| Rutgers-Newark             | 22      | 11   |
| Montclair St. Teachers     | 0       | 30   |
| Albany St. Teachers        | 20      | 13   |

# TENNIS

The 1960 tennis season opened April 6, with a game played against Pratt Institute. The team was captained by Schneur Genack '60, the lone holdover from the 1959 squad. Forming the nucleus of the starting team with Genack were George Samet '60, Danny Frimmer '61, Josh Muss '62, Herbie Amster '62 and Shelley Harrison '63. Stan Muss '60 and Avery Harris '60 were important reservists.



Concentration



Eli Epstein, Coach

## TEAM SCHEDULE

Pratt Institute  
N.Y. State Maritime College  
Webb Institute  
Pace College  
Adelphi College  
Brooklyn Poly  
Iona College  
Long Island University  
Hunter College



Rear, left to right: Edgar Hauseman, Leo Charney, Herbert Amster, Danny Frimmer, Schneur Genack, Capt. Ronald Burke. Front, left to right: George Samet, Shelley Harrison, Josh Muss

#### INDIVIDUAL RECORDS

|                   |     |
|-------------------|-----|
| Howard Schain     | 2-0 |
| Robert Goldstein  | 2-0 |
| Joel Grossman     | 1-1 |
| Barry Frankel     | 1-0 |
| Allan Schoffman   | 1-0 |
| Isidore Apterbach | 1-0 |
| Benjamin Weiss    | 0-1 |
| Joseph Rappaport  | 0-2 |

#### SEASON'S RECORD

|           |             |   |
|-----------|-------------|---|
| Yeshiva 4 | Princeton   | 2 |
| Yeshiva 4 | St. Peter's | 2 |

## CHESS

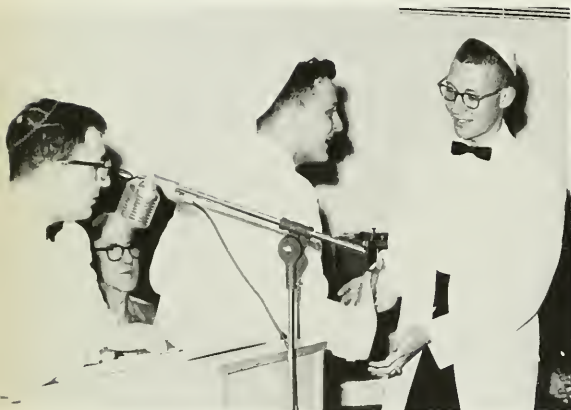


Seated, left to right: Howard Schain, Robert Goldstein, Irwin Haver, Standing, left to right: Isidore Apterbach, Allan Schoffman, Morton Minchenberg

# SENIOR DINNER



Our Toastmaster



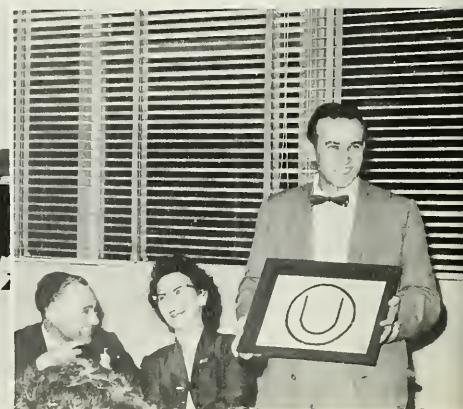
Our President(s) congratulate you



Prof. Nathan Goldberg,  
recipient of the Senior Award

Our M.C.

You're kosher in our book!



Our Valedictorian



The Last Will and Testament

The Trues—He will be a doktor!

# AND SO WE GRADUATE



Our Grand Marshall



The Line-Up



The Procession



The Wedded Sternleys



Deputy Education Commissioner  
Nyquist speaks



Sacrifice!



Dr. Alexander Ferguson



The Revered Ones

The well-wishers



# PROLOGEMENA AD ANNUM COLLEGIUM

Clack, clack, clack 181st, clack, clack, clack, 191st, clack, clack, clack, 207th, clack; clack, clack, clack 191st, clack, clack, clack, 181st. Yeshiva University, beware of pickpockets. Mr. can you tell me how to get to Yeshiva College? Green domes, into the 15th century we march, all those with names beginning with GA or LI are to sit to the right four rows behind those whose names begin with R and are sitting behind the windows eight rows to the left of the center door...pencils, papers, sign here and here and here and here, round pegs in square holes, square pegs in round holes, round squares in square rounds, rhombus!? Pssst. Do I hate my father?...steps, steps, steps...eat food, potato varnishkes, potato knishes, potato pancakes, potato pirogen, potato soup, potato pudding, mashed potatoes, French fried potatoes, vanilla milk...Mr. Baer, ach so no beds, they will be here tomorrow, room dark, dank, seniors advise sleep in drawers...eat at Weber's for a change today, fast tomorrow and next day...Matz! Who's Matz?...Cough, what chart? What wall? Nose at attention...shake hands, win friends, vote for me...this is a library, those are librarians all sizes, no smoking, no talking, no walking, no leaving, no books...fail orientation test the first—didn't know the Alma Mater; fail orientation test the second—didn't know true symbolism of semi-colon; two dollar fee; fail orientation test the third—wasn't able to enumerate backwards all the divisions of the school, fee, four dollars; orientation test the fourth—passed eight dollar fee, failed—didn't know who the bursar was, line, money, office, sorry we close at 5:00 sharp, five dollar late fee...Wasserman president, B.T.A. boys vote only on merit...fencing team named for Rhine...sleep, sleep, seven hours must get used to the grind, six hours must adjust, five, four three, two one...bells, bells, sleep...bells, first minyan attendance in many years, inspiring must make it a habit to attend minyan often...Eban speaks at U.N., first T.I. cut, Yankees play ball tomorrow, second T.I. cut...assembly—three o'clock start at 3:03, 2:03 classes at 3:72 and other classes except those meeting on the half hour on Tuesdays which shall be given twice on the first ensuing Sunday which follows a Wednesday schedule...



"Into the fifteenth century we march."

# THE EMERGENCE OF THE BOYS

Dean Gutterman walked into his office, threw his hat at Mrs. Kamiat and said: "Man is born to be free." It had been a trying day in many respects. Five students had requested academic favors and had each in turn been denied his request. Students were getting too heady lately, he thought, and was thankful that he had his friend Rabbi Tendler to lean on in times of crisis. Yes, things were getting extremely serious. Students could be seen whispering in darkened hallways: "We must destroy the monster!" Chief among the proponents of this doctrine were the two radicals Fisher and Ganehrow. The latter was often seen crying to himself over a cup of coffee that, in truth, he himself had created the monster. But he always reassured himself by saying that no matter what past mistakes were made they would rectify all by ridding the school of the Assistant Dean. And Rapaport slept on.

Meanwhile, on the local scene, there were various cases of internal strife within the ranks of the "boys". A complaint had been signed by two of B. Hirsch's floor mates who maintained that an undue amount of noise issued forth from the room of said B. Hirsch. This, of course, was found to be unjust, and in fact, others who were questioned on the matter stated that the room was the picture of complete silence. The plaintiffs, however, did not see the situation in the same light, and for a while it seemed as if Benny might be forced to change quarters. Luckily, a compromise was effected—the great blasts of silence would only emanate from the room between the hours of 2:00 and 6:00 A.M. And Rapaport slept on.

The greatest struggle in years was now reaching its climax. Dean Gutterman had given his Vera Cruz address, but the students were not placated. Finally, the most drastic measure of all was taken. The students requested from the final power, Dr. Belkin, the dismissal of Dr. Tendler. This drastic action was not taken by J. Wohlberg, president of Student Council, on a moment's thought. In fact, the latter had tried to work with the administration of the Assistant Dean with utter sincerity. In this endeavor he failed, and the reasons for the failure and the complaints of the student body in regard to said administrator were all explained at an open Student Council Meeting. At the close of this meeting, Council was

overwhelmingly in favor of "destroying the monster." And so the final action came with the visit to Dr. Belkin.

At this time in a classroom on the fifth floor Professor Louis H. Feldman was conducting an unusual lecture. The content of the lecture was as informative as always, but there was one minor error in the scene. There were no students in classroom. One boy, of the three stalwarts taking the course, had attended class that day, and when he walked out for a moment—well, the lecture must go on. It may be noted, that in one instance his students playfully locked this same professor in a closet, after he playfully gave them an assignment of 1,183½ lines of Greek translation. (At this point Meyer Edelstein walked into a room on the fifth floor of the new dormitory—what room doesn't matter, it could have been any—and asked someone for a cigaret).

To conclude the major story of this year, Dr. Tendler was deprived of his status as the liaison between students and administration and the students were placated for the time being. And Rapaport slept on.

A minor incident which took place late in this same year was the expulsion of students from the new dormitory for their excessive absences at minyan. Commentator felt that they should be able to print the news story and editorialize on the subject. A series of events took place culminating in self-suspension by the paper. When the problem was partially resolved Commentator resumed publication.

Of course, we must note that the elevators were great fun. They also served the practical purpose of an emergency excuse for late attendance of a class. Our elevator was caught between floors often enough so that a student could use this excuse, broken elevator or not.

More important than all the aforementioned petty items was the greatest water fight in this history of the Westernized World, conducted by the illustrious fifth floor. Never before had so much been poured by so many on so little. A good time was had by all. And Rapaport slept on.

"Potato varnishkes...vanilla milk."





"I must follow my heart."



"No, he never signs checks..."

## THE YEAR OF THE TRUES

- Hesh Glatt: Is there an extra mattress around the place?
- Stern Girl: Check your coat: Seventy five cents, please? For peylim, of course.
- Possick: Telephone call for Yitz Rubin.
- Rubin: What are you doing here, Possick, you're married?
- Goldscheider: They're sitting in every alternate seat.
- Langenauer: I like that six button suit of yours, Dave.
- S.G.: Will you have some tea, cookies, cake, candy, potato varnishkes, me?
- Glazer: My coat please.
- S.G.: Why don't you boys go inside where there are many nice girls?
- S. Stern: It's safer out here.
- Charytan: What's your name?
- S.G.: Shiela.
- Raymon: That's nice.
- Stern: Uh...
- S.G.: Uh...
- Raymon: Uh...
- S.G.: Uh...
- Charytan: So, how do you like Stern College?
- S.G.: There is no Matz.
- J. Stern: What's your name?
- S.G.: Frank.
- Dean Isaacs: Come on children, let's not be naughty; it's nine o'clock already, way past your bedtimes. There's always another time.
- Harrison: You might just be mistaken about that.
- Wittow: I'm going home with that one.
- Schlackman: But she asked me first.
- S.G.: Boys, lets not fight about lil' ole me.
- Schlackman: All right, Wittow, you win.
- Wittow: No, it's alright Harry, you take her.
- Schlackman: Good-night.
- Wittow: Good-night.
- S.G.: BUT...



"I'm going home with that one."



"Is that social before the Chanukah Chagiga..."



"Hello, ma..."

S.G.: Will you be here for the surprise social next Tuesday?

Verblowsky: Is that social before the Chanukah Chagiga, or is it the one which comes out two days after the bowling party which is five days before the ice skating festival?

S.G.: No, two nights after the chagiga.

Wolicki: Aaron, I'm in trouble; the girl lives in Mt. Vernon.

Aaron: Don't worry about a thing; you take the D train to 145th. There's a candy store on the corner. You will notice it by the man with the beard who will be coming out just then to pick up the papers...

S.G.: Do you go to Yeshiva College?

Hornblass: No, I'm a Columbia man myself.

Radio: This is not a fake; Atomic Bombs will be at New York City in eighteen minutes; Go immediately to the nearest shelter.

Blidstein: I'm going down to the cellar.

Schlakman: I need my coat.

Aufrichtig: I've got to shut the lights off in my room.

Wolicki: Hello, ma...did you hear the radio?

Rapaport: Good morning.

Aufrichtig: It's basically true.

Jacobs: You mean what you say is basic?

Aufrichtig: No, I mean, its basically true.

S. Hirsch: Oh, it's truly basic.

Aufrichtig: I give up; you people will never learn what life really is.

Brody: Gonkel.

Kloner: Here.

Brody: Sirkin.

Blidstein: Here.

Brody: Blidstein.

Riskin: Here.

Kitainik: Who's Matz?

Frank: There is no Matz!

Lando: He's the one who signs the checks.

Frank: There is no Matz!

Kitainik: Doesn't Socol do that?

Lando: No, he never signs checks—he believes that it is far better to receive than to give.

Frank: I'll kill any man who says he has seen Matz!

Dr. Grinstein: What can I do?

Shavrick: A plane just landed on 187th and Amsterdam.

Rosenthal: I hope he didn't hit my car.

Langenauer: He'd better watch the alternate side of the street parking rules.

Silverberg: Whattaya say there, pilot babe?

Pilot: Which way to Sid and George?

Dr. Levine: The windows of room 405 must remain closed at all times.

Gafni: Do you remember a glass of water which you threw at me four months ago at 8:31.4 on a Tuesday night? I don't remember the exact date.

Halpern: No, no! !  
(Splash.)

Riskin: I must follow my heart.

B. Hirsch: From the bottom of my heart, I tell you that our friendship is more important than any little election. Run by all means.

Riskin: If you tell me not to run I won't run.

B. Hirsch: Don't run.

Riskin: I'm running.

Kitainik: How can you do this after so many years of friendship?

B. Hirsch: All the boys know me since we were kids.

Riskin: With teary heart and weary limbs I do my duty.

Kra Kauer: Kant's critique is really platonic in nature.

Merowitz: Yes, but the essential dualistic tendencies incumbent in the reactionary metaphysical ethic of the Anglo-Oriental ideal as expressed, of course, in Rilke's fourth sonnet on metaphysical reincarnation, could not have but led to an incidious manifestation of it. In fact, I wrote an essay...

# SO MUCH THE LAST YEAR

Of the twilight of this academic life,  
The fourth of years and last beneath the domes,  
Which saw the class return to haunts of old  
(From whence they had been exiled two years 'ere)  
To once again bring noise and new-found joy  
And glad the hearts of rabbis young with whom  
They fought with fire and water, till the dawn  
A rose anew and brought the hours of sleep  
For all the trues. And for the sane and safe  
And dry and rested came the minian call;  
And even those whose exile greater was,  
Remaining as they did to spend the year  
Among the young and innocent, in rooms  
With paper walls and broken doors and views  
That overlooked the Harlem's stagnant flow;  
And of those noble few, as well, who each  
And every schoolday of the final college year  
Trekked the path from Brooklyn or the Bronx  
To join their fellows in the academic whirl;  
Of these and of their parting year I sing.



The fourth of years and last beneath the domes.



To once again bring...new found joy.



In search of...universal truth.



Yet still did not assert his strength...



Troubles with the Boys.

May the great and lofty spirit grant  
This song the immortality that it  
Bestowed on Trues and Gonches through the time  
We spent beneath the golden domes in search  
Of learning, sleep, and universal truth,  
And just one other hand to join in cards.

The year began without a well-known man  
Who'd gone the way that all the flesh must go,  
For all old Ex-deans never quit, they just  
Go on to G. S. E. to win new fame  
And glory great and everything was fine  
And...damn the New York Times.

A new and western dean then gained control  
And soon respect from all concerned with life  
Within the walls of this archiac place,  
But spent the first few months of his new reign  
In vain search for the non-existent Matz,  
Until he long last realized the truth  
And from his title lost the "acting" part.  
Yet still did not assert his strength enough  
To make his power felt at his affair  
And so the three competing classes left  
With no decision made upon their plays.  
But in another field his strength was felt  
When we in valediction took that test  
Designed to judge the faculty, not us.  
Oh, Hail thou noble G.R.E., for now,  
Devoid of any import in our grades,  
You're nothing but a sterile joke to us,  
And having taken you and proven nought  
Our word to you is very simply—...  
Yet many were his troubles with the Boys  
Who came with sabres sharp and Arab garb  
To reak their vengeance on the infidel  
Who'd dared to desecrate their fearsome name  
Which thru the years had gained such wide repute  
Within the hallowed walls of Sid and George  
Where spuds of every shape and form are served  
And bus boys change each day for lack of speed  
In clearing dirty dishes left behind  
By seniors who have spent a twelve-hour day  
Just sitting, smoking, talking to their friends  
Who've come to eat the first of daily meals

Upon their rise 'tween twelve o'clock and four.

The lofty and heroic mind of man  
 Cannot, despite its wisdom and its sense,  
 Conceive of any man created thing  
 Which peers the greatness of that cherished place  
 For where else can the human being feed  
 His body and his mind in one fell swoop?  
 To you and you alone, dear Sid and George  
 We owe our maintenance through four long years  
 And in our hearts you know your name is writ  
 As long as chocolate malteds go bye-bye.

Indeed 'twas in that very place itself  
 We armed ourselves for tests with cigarettes  
 Which, due to Lou, we really dared not smoke  
 In mortal fear of Greeks from 116th  
 Who, with sublime devotion, watched our eyes  
 Anticipating moves we ought not make.

But just as we imported many Greeks  
 We sent abroad our own ambassador  
 Who toured a foreign country just to see  
 If his own prejudice had changed at all.

While back at home the normal pace prevailed;  
 Kinetic and potential rabbis learned  
 'Tween innings of the Yankee-White Sox game  
 Emanating from a twelve-inch screen  
 While lighter fluid burnt upon the floor  
 And monkeys kept the dorms in fragrance sweet.

All this and much much more we saw transpire  
 While waiting out the last year of our stay,  
 'Til finals came and cold air turned to warm  
 And we first realized how time had flown.  
 Eight terms of work had passed with rapid ease  
 Leaving us with mouths and minds agape  
 Expecting things to end with flourish loud  
 While unbeknownst to us it all had passed  
 And suddenly we found ourselves alone  
 With nothing but that formal Thursday left  
 When every trace of Class would be no more.  
 So on that morn we danced and yelled and sang,  
 Despite the academic cloaks of black,  
 In vain attempt to hold onto those things  
 We knew had passed but dared not to admit;  
 And that was all!



In mortal fear of Greeks



That formal Thursday...

And that was all...





לשדוני  
עט סופר מהדור

Ecclesiastes is perhaps the most modern—as well as the most baffling—of all the books of the Biblical canon. At first glance it hardly presents one consistent philosophy, so that it is hardly surprising that much later interpolation has been ascribed to it. Its mood varies from disillusionment to despair to faith and back to disillusionment with such frequency and intensity that it is often difficult to perceive the underlying theme.



# ECCLESIASTES

by STEVE RISKIN

In truth, however, I believe that it is precisely this quality—the very ambivalence of the book—which makes it so understandable to us today. The author views life in its entirety, refusing to escape from that in it which is painful. Life is fraught with complexities and contradictions; no sensitive person can be expected to have a completely uniform approach to it. The only really consistent person is the one who is dead to life's conflicting currents. And so in the Book of Ecclesiastes we are allowed a glimpse into the mind of a man—a wise, groping human being striving to understand the universe about him, to evaluate his position in a sometimes very terrifying, rarely very satisfying, world. We follow him in his spiritual odyssey, and we often fail to grasp his direction. We cannot but empathize, however, with the burning struggle between faith and despair which goes on within him. One by one he removes the rose-colored veils until life—in all of its bleak harshness—stands naked before us. The answers are not given, for the answers are not to be had. Neither knowledge nor experience can unlock the door, and eventually a faithful resignation must be our lot. Yes, ultimately faith is the victor, but a seeing faith, a faith born of experience and not of escape, a faith tempered with the realities of existence and the disillusionments of life.

Koheleth begins with an overwhelming renunciation of life and its accepted values:

"Vanity of vanities, saith Koheleth; vanity of vanities, all is vanity..."

What profit hath man of all his labor

Wherein he laboreth under the sun?"

Life to Koheleth is a meaningless maze, one day aimlessly leading into the next, each year emptier than the last.

"One generation passeth away, and another generation cometh;

And the earth abideth forever..."

"That which hath been is that which shall be,

And that which hath been done is that which shall be done;

And there is nothing new under the sun."

But the author isn't content to abide in utter despair. He must search further to try in every possible way to unravel the mystery of life.

"I Koheleth have been king over Israel in Jerusalem.

And I applied my heart to seek and to search out by wisdom concerning all things that are done under the heavens."

In effect, the entire book reflects Koheleth's agonized effort to penetrate the cosmic drama, to probe the meaning of existence. He reads all that has previously been written, and devotes his life to the understanding of the world's accumulated wisdom. The more he studies, however, the more disillusioned he becomes, and the further away he appears from the solution.

"For in much wisdom is much vexation,

And he that increaseth knowledge increaseth sorrow."

And even at the very end of his search, he cannot but discourage those who place their confidence in books.

"And furthermore my son, be admonished: of making many books there is no end, and much study is a weariness of the flesh."

For this reason our author leaves his books, and decides to immerse himself in the empirical world, to explore every aspect of physical experience. Perhaps in the enjoyment of life's pleasures he will find the secret to life's mysteries.

"I searched in my heart how to pamper my flesh with wine, and, my heart conducting itself with wisdom, how yet to lay hold on jollity, til I might see which it was best for the sons of men..."

"I made me great works; I builded me houses;

I planted me vineyards;...

"I gathered me also silver and gold, and treasures such as kings and provinces have as their own..."

However, here too Koheleth finds only disappointment:

"Then I looked on all the works that my hands had wrought, and on the labor that I had laboured to do; and, behold, all was vanity and a striving after the wind, and there was no profit under the sun."

This is the desperate discovery that the author eventually makes: wisdom cannot bring happiness, and pleasures do not yield contentment. The universe has become only more incomprehensible as a result of his search, and he is no nearer to his solution that he was when he began. Certainly Koheleth realizes that his odyssey was not entirely valueless, that there must be some purpose to the acquisition of wisdom. But at the same time he understands that death must inevitably come to all and that this ultimate darkness shuts out both the wise and foolish:

"The wise man, his eyes are in his head,

But the fool walketh in darkness

And I also perceived that one event happeneth to them all,

Then said I in my heart: "As it happeneth to the fool,

so will it happen even to me; and why was I then more wise?...

So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after the wind."

He can only agree with the ancient Persian philosopher:

"Up from the Earth's center, through the seventh gate,  
I rose, and on the Throne of Saturn's gate,  
And many knots unraveled by the road,  
But not the knot of human death and fate."

The lesson which Koheleth teaches is especially relevant today. Science, or intellectual understanding, comes not to solve the problems but to complicate them; the mystery of being becomes more complex with man's scientific attainments. The end of knowledge must be despair at worst and resignation at best. Knowledge moves not along a straight line but in a circle, and we must always end at our starting point. It is only the intelligent person who realizes how vast and inscrutable is the kaleidoscopic cosmic drama. We can only discover the How, never the Why. Unfortunately it is only the latter which will satisfy the human quest for understanding and will lead to real happiness. Many centuries later Joseph Wood-Krutch echoes Koheleth in *The Modern Temper*:

"A wider and wider experience with inventions has convinced the more thoughtful that a man is not as once was said, twice as happy when moving at the rate of fifty miles an hour as he would be if he were proceeding at only half that speed, and we no longer believe that the millennium presents merely a problem in engineering. Science has always promised two things, not necessarily related—an increase first in our powers, second in our happiness or wisdom, and we have come to realize that it is the first and less important of the two promises that it has kept most abundantly...We are aware of a certain disappointment and of a hope less eager.... as though our victories were somehow barren and as though the most essential things were eluding us."

It is as Byron's Manfred declared,

"Knowledge is not happiness, and science  
But an exchange of ignorance for that which is another  
kind of ignorance."

Koheleth finds that knowledge leads to frustration, and can only cry out in despair and resignation:

"All this have I tried by wisdom; I said:  
'I will get wisdom;' but it was far from me.  
That which is far off, and exceedingly deep,  
Who can find it out?"

And again in the chapter following:

"Then I beheld all the work of G-d, that man cannot find out the work that is done under the sun, because though a man labor to seek it out, yet he shall not find it; yea, further, though a wise man think to know it, yet shall he not be able to find it."

But throughout the work there is one dominant theme, one axiom that Koheleth hardly ever denies. He rarely doubts that the meaninglessness is merely *prima facie*, that if one could but see beyond the veil all would be clarified. There is a divine harmony beyond the cacophony, a design to the seemingly meaningless monotony:

"There is nothing better for a man than that he should eat and drink, and make his soul enjoy pleasure for his labour. This also I saw, that it is from the hand of G-d....

For to the man that is good in His sight He giveth wisdom, and knowledge and joy, but to the sinner He giveth the task, to gather and heap up, that he may leave to him that is good in the sight of G-d...."

This is the real meaning of Koheleth's declaration: "To every thing there is a reason, and a time to its every purpose under the heaven." Just as in human affairs there is a regular pattern, a specific time and place for each phenomenon, so in divine affairs—between G-d and man—an orderly pattern is existent even if not discernible:

"I have seen the task which G-d hath given to the sons of men to be exercised therewith.  
He hath made everything beautiful in its time; also he hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end."

The difficulty lies not in the world but in man, not with G-d but with ourselves, we who fail to comprehend the ultimate justice of the world.

"And moreover, I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there  
I said in my heart: The righteous and the wicked G-d will judge: for there is a time there for every purpose and for every work."

Understandably—and herein lies the appeal of Ecclesiastes—he cannot always believe blindly. Often doubts must of necessity arise, and Koheleth is far to honest to disregard them. Often in the same breath in which he affirms G-d's justice he doubts His design:

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all return to dust, who knoweth the spirit of man whether it goeth upward, and the spirit of the beast, whether it goeth downward to the earth?"

Yet despite the doubt, he cannot but feel that there is an infinite meaning which finite man cannot perceive and perhaps dare not question. He, like Tennyson, must

"stretch lame hands of faith, and grope,  
and gather dust and chaff, and call  
To what I feel is Lord of all,  
And faintly trust the larger hope."

Thus Koheleth reaffirms his faith and even castigates himself for the questions he cannot silence:

"Be not rash with thy mouth, and let not thy  
heart be hasty to utter a word before G-d;  
For G-d is in heaven, and thou upon earth;  
therefore let thy words be few...  
For through the multitude of dreams and vanities  
there are also many words; but fear thou G-d."

As Koheleth reaches the end of his travels, we see a practical, if not completely satisfying, philosophy emerging. Despite all the contradictions, there are still basic values in life which must not be destroyed. "A good name is better than precious oil," and "the patient in spirit is better than the proud in spirit." And although knowledge provides no absolute solution, we hear:

"And the light is sweet.  
And a pleasant thing it is for the eyes to behold the sun."

The sun is mentioned throughout the work, and is representative of life's totality. This is Koheleth's advice, the distillation of his thought. Affirm life and faith, do not deny them. Life is not vanity, but excesses are, and impossible expectations are merely a striving after the wind. Look at everything in its proper perspective; avoid extremes, seek to understand the universe, but know that you can never truly understand.

"It is no good that you should take hold of  
the one;

Yea also from the other withdraw not thy hand;  
For he that feareth G-d shall discharge himself  
of all."

Once you realize that complete happiness comes to no one, you will be able to accept life's simpler gifts:

"Go thy way, eat thy bread with joy  
and drink thy wine with a merry heart."

More important than all, be cognizant of the problems of existence, but do not yield up your faith because these problems are not solvable by reason.

"The end of the matter, all having been heard:  
Fear G-d, keep his commandments, for this  
is the whole man..."



# Why?

by SCHNEUR GENACK

## I

When was man pitched out of the helm  
(Or did he leave of his own will)  
And caused to loose grip of the wheel  
That guided the vessel of life.  
When did he loose sight of the port  
For which he braved the hostile sea.  
And become chained to the ship  
Which now steams on aimlessly,  
Carrying its own creators  
Where'er the steel machines will list.

When did man cease to live his life  
And begin to have his life lived  
In passive submission  
Before, the inventions his hand has wrought.

His hands have fallen slack and still.  
His eyes no longer see in depth.  
Your hearts are drums, hollow within  
And stretched with dead, lusterless skin.  
Devoted to means, forgetting ends.  
The WHY has fallen from your lips.  
If man has never understood,  
Still, he has tried; and in trying  
Came a spark of understanding.  
But now he has ceased to question  
Except through his own invention.  
He has turned his genius away  
From the very essence of life.

## II

He is not happy but when safe.  
Safe from thoughts that torture the mind  
And worries that temper the soul.  
Safe from the poverty of death.  
Safe from the destruction of home  
(Excepting the end of all homes).  
Costly safety, yet sterile.  
But the humanity in you;  
The soul, the spirit and the G-d  
Cannot be insured by Mammon,  
And perishes in Mammon's reign.  
"A iug of wine, a loaf of bread  
And thou", god of security.  
Therein is all your religion.

## III

And love, thirsting for nourishment,  
Must drink the wine of man's decay.  
And its throbbing life must expire  
Into shame and self-conscious death.  
Yes, Man is dead; woman is man.  
And so must lose all loveliness.  
All is perversion; love is lost  
In the loss of man and woman.  
Oh weep ye men, shed bitter tears.  
Fight, women, but to what avail,  
For each has become the other.

## IV

Your love is false; your faith is dead.  
Your strength is drained and now lives on  
In petty mechanical things.  
What is real but man and his soul?  
What is false if not his toys?  
Now you have lost it. Flown away  
Is that spark that enobles man.  
Oh yes, you say life is better,  
Healthier, easier, longer.  
But no, you err, it is not life  
That you have adorned and prolonged.  
It is a mockery of life.  
It is unreal and indirect,  
A shadow and undirected.  
Loveless and joyless, without pride,  
The tragic comedy of man  
Has finally lost all its art.

## V

Still I feel this is not the end.  
With weakened eye man can still search,  
And while his vision lasts he will.  
Though all his brothers hasten death,  
The Man ever seeks for new life.  
Oh G-d, let his hand grip the wheel  
With grasp strengthened by new hope,  
Let his heart resurrect the WHY  
And eye renew the quest for WHERE.

# Where?

by MICHAEL FRANK

Where?

Above the highest hill  
(With only One Alone remaining yet on higher,  
And lower;  
Indeed everywhere)  
Where the stray Empyrean winds blow  
And G-d's effulgence flows  
In streams of light,  
A celestial river of gold;  
Palpable light,  
Suffusing the rarified height  
With eternity.  
Assurance of the infinite.

There.

Where?

In that bottomless velvet valley,  
Green between the topless mountains,  
(With their foliaged fingers reaching for the heaven,  
Unknown,  
G-d! Do they not know that you are not just up, but  
Down and around and in and out and through?)  
In caverns lit by diamonds,  
More than drops of water were at Noah's flood.  
Diamonds reflecting the omnipresent light  
Unseen.  
Where the develry of angels fills the air  
With soothing bombast,  
Harmonious Cacephony,  
Allegro cantabile  
Music rising irresistably, filling  
Every nook and crevice of joy and despair  
With sounds of immortality.  
Assurance of the Infinite.

There.

Where?

Where after winter's sleep the earth awakes,  
Stretching arms as far as the eye can see,  
Yawning—  
Opening furrows, taking in seeds  
To grow its clothing for its yearly day.  
So it dresses itself  
Clothes itself in furs of green  
And perfumed flowers.  
(But Lord! I know that all that grows  
Grows up and down and sideways.)  
The rose shall rise and risen soon shall die;  
But deep within that most divine of things—  
The source of life—the earth—  
Grows obscure the life giving food.  
The worm that crawls in that part of heaven which lie beneat hour feet  
Sees, and seeing knows:  
Divinity is everywhere, it fills that lower realm  
With growth.  
Assurance of the Infinite.

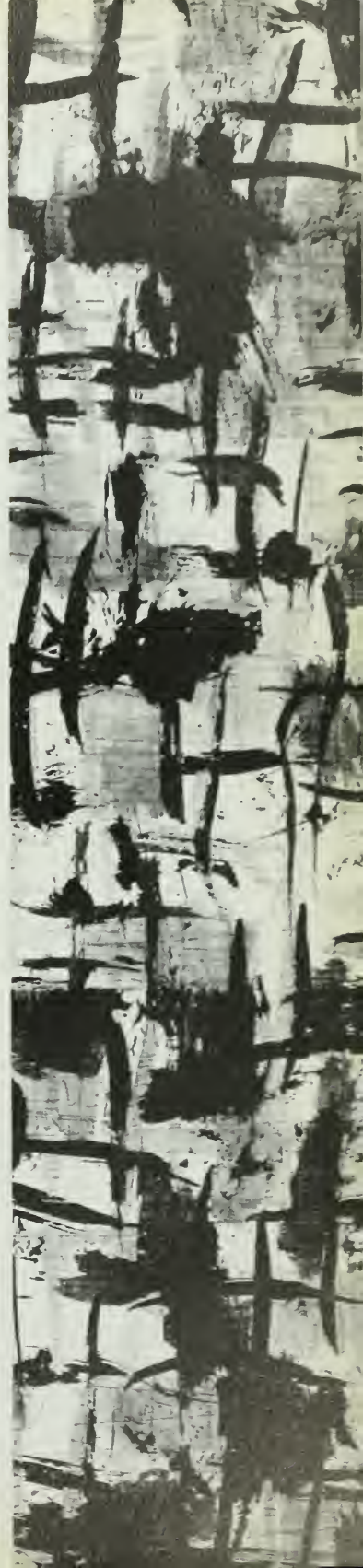
There.

Where?

Wherever walkers walk  
Or searchers seek  
Or learners learn  
Or children laugh,  
Wherever things shall grow,  
Or winds blow  
Or rains fall  
Or clouds pass on their neverending journey:  
Wherever there is music,  
As long as one last man inhales the holy air.

There.

Assurance of the infinite.  
Everywhere.



# Sketches of My People

by MORTON MEROWITZ



1

The warm, limpid eyes of the Rebbe as he sits quietly among creatures of God, feeding them instead of sprinkling them with faith and words of holiness...A strange twist writhes in the corners of his mouth...The burden of Malchut and Galut behind and around him; the Chassidim, with uplifted arms and pale faces and parched tongues, the Shemah about to burst from their weary throats, look upwards with tears in their eyes...tear of joy...hopelessly hoping.

While the hopeful, chaste Choson sits in a chair obediently awaiting his Kalah...

As Yiddel mit der fiddel and Berel with the bass play upon their instruments as their tzitzis shake from wine-filled bellies and hearts...

As fat, tired, uplifted arms clap while shaitles dance more heartily than any caterer will ever see, hankies in their hands, tune of the Choson Shpiel on their lips...the odor of strudel and roast chicken waft to my nose and mingle with the gaiety...the tune echoing down across the seas and transcending the generations which are buried beneath the dry bones and crematoria, the generations which are no more...

2

While the swaying singsong of the Masmidin in black kapota with unshaven, solemn faces animatedly learn (even in America) with the fervor of love of the life of eternity...While another singer, shaven, awakes from his dream, and cries: "I have torn my Torah! How shall I cry for your destruction while I cry for mine?"

And I see a shul atop a grocery store with stale smells of yellowing pages, black with finger marks, grey with tears no longer cried or shared...and young Jewish boys and girls, noisily merry-making in the streets, forgetting the never-to-be forgotten...the Cantor crying out to an empty congregation "Shma Yisroel..."—but Yisroel does not hear...

3

But what is this? Who are these strange dark ones? They come to learn the language of their fathers for their children to learn.

So they softly mutter the words of Yermiyahu in the tongue of Bialik (the old ones on the new land)...where the black kapota is hardly seen, but the still small voice is not at all silenced...but changed...

And they dance gayly and fight strongly, and rebuild and renew.

These are the sketches of my people: the wandering, wondering, bickering children of Israel, chosen by God to carry the sweetness of His burden, bearing it—nay, burning it upon their shoulders and foreskins...

It whirls down from the men of the shattered stiebles and sheites and burnt books and bodies, echoing in the ruins the cheers and sweat of the land, to the gay, rapid sons in an arid desert sprouting anew from the old.

# ENLIGHTENMENT

by MARTIN GORDON

The depth of human experience is remarkable. Man's mind is able to probe the challenging complexity of the natural process. He is capable of establishing cohesion and progress within a heterogeneous and unstable society. His emotions reveal to him the fascinating splendor of a vast universe. He senses deeply the frightening mystery of his existence.

How shameful and tragic it is, then, when in the most crucial area of human reaction, in the religious experience, he is often found to be insensibly unprobing and unmoved. It is, indeed, in their relationship to the mitzvot maassiot, to Halacha, that many of our people are so wanting in depth.

## The Crucial Role of Halacha

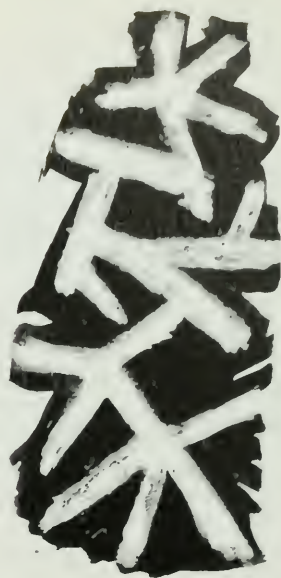
The Halacha, the Divinely-rooted principles and practices guiding the life of the Jew, harbors in its all-embracing detail the answer to man's essential problem: The dilemma of insecurity and uncertainty. As man reaches maturity he becomes frighteningly aware of the challenge he faces in the world about him. He senses the impersonality of an overwhelming natural process. He apprehends contradictory values within a demanding society. He fears—even after his formulation of a definite direction—the uncertainty of his fulfillment within that value scheme. Neither his own nature nor his experience can offer him any absolutes.

Out of this dilemma rises the guidance of the Halacha, establishing in very definite terms the road to fulfillment.

When Abraham, our father, contacted the Personal G-d (Havaya) and experienced a personal revelation of mitzvot, he was assured by G-d that through their observance he would achieve fulfillment: **אליו אני קל שדי התהלך לפני והיה תמים** "And G-d (Havaya) appeared to Abram and said unto him. I am El Shadai, walk before me and be perfect." This assurance of fulfillment through Torah observance is rooted in the identity, as expressed in the above posuk, of man's Personal G-d, the G-d of Halacha, with the G-d of the cosmos, the Master of the apparently impersonal natural process: **אני קל שדי** "Ani El Shadai," the Midrash comments on the above verse. **שאמרתי לעולמי די** "She-amarti l'Olam Dai." I am G-d who establishes order within the chaos of nature.

There is, consequently, no clash between the aspirations of man and their actualization within the course of nature. A very reassuring harmony underlies the relationship between man and the universe, G-d, the Source of all existence takes special interest in the fulfillment of each human personality. Man is the essence of all creation. But the destructive potential of the natural forces, the cataclysmic potential of the human drives are such, that the co-existence in fruitful harmony of all men and the universe can be achieved only through adherence by man to the Divine behavior scheme, the Halacha, in whose values that harmony is rooted: **הבית באוריתא וברא עלמא** "Habit be-Oraita Uvara alma," noted our rabbis, echoing the teaching of King Solomon. The universe was created and is sustained on the basis of the Torah values. The validity of the Torah life does not rest merely on the psychological security afforded him who would accept it, but in the absolute truth of its values.

But although absolutes are proclaimed, duties demanded, direction determined, as the revelation at Mount Sinai in its detail declared to all Israel, man is not at all, in the religious experience, stifled in the assertion of his individuality. Adhering to the Torah life does not mean a stagnant mechanical conformity to shallow rituals and meaningless restrictions. Indeed, quite to the contrary, our rabbis stressed, **מי שעוסק בתורה** "Ein lecho ben chorin ela mi she-osek ba-Torah." The free man is only he who is involved in Torah!



## The Religious Act as an Intellectual Experience

This point is crucial. The essence of the religious experience lay not in the objective act alone, but in the very subjective and boundless intellectual-emotional experience related to the act. For the mitzvot, as expressions of the wisdom of G-d (and not merely his arbitrary will), are rooted in concepts fundamental to life; it is, therefore, to the extent that the conceptual nature of each mitzvah is understood that the religious experience is deepened. The ma'asse mitzvah (the religious act) is, of course, an emotional experience where the human personality is swept into an attachment with the mysterious but benevolent unknown, but as befits the unique nature of man, the nature of the mitzvah and the essential character of G-d, the experience must be based on knowledge—a knowledge of the wisdom of G-d embodied in the mitzvah—which, in turn, makes for a meaningful emotional experience. Indeed, the human emotional experience remains true to the integrity of the human being to the extent that he has established intellectually the nature of its goal.

The halachic principle, **מצות אינו עריכות בינה**, the performance of mitzvot does not require conceptualization, refers to the minimal fulfillment of the objective act; but the fulfillment is certainly heightened to the extent that **בינה** is involved.

An understanding of the basic themes underlying the mitzvot is achieved through a penetrating study of the vast Agadic and Midrashic literature (and, too, the Cabalistic literature), where—beneath what is often a very romantic and symbolic crust—our rabbis speak out in very essential and meaningful terms. (Too often the integrity of this literature is violated by the superficial exposition and surface judgement of its message.) It is on the basis of this conceptual appreciation of the mitzvot that the 'dry' ritual will suddenly thrive with meaning.

But a total appreciation of the halachic act goes beyond the elucidation of its broad agadic themes. It requires the very taxing extraction from the Sugiot haGemmarah of the complex web of sub-principles deriving from the basic themes, which

determine the finities of the halachic act. The comprehension of these inherent relationships between Agada and Halacha, between theory and practice, between concept and deed, is the most profound experience one can achieve.

It is, indeed, here that many of our generation, who in the secular areas of their lives pride themselves in their intellectual aspirations, remain tragically uninformed and unsearching—and, consequently, unmoved.

This background of intellectual penetration converts the ma'asse mitzvah, transcendently into a total-personality experience. The conceptual message of the mitzvah is ingrained—through its repeated expression—upon the individual's total being: *kol atzmossai tomarno haShem, mi chomocha*. From a momentary intellectual consideration, the concept is transformed into a constant guide for his behavior.

#### Individuality in the Religious Act

It is, indeed, when the halachic act is experienced in this perspective that it is converted from a mere expression of conformity to a creative subjective endeavor. For the intellectual perception and emotional reaction of every individual is unique to his own personality. Every man is a world in himself. One's interpretation of the ma'amore chazal and their incorporation within his life's philosophy involves a world of subjective analysis and reaction.

On the posuk in Tehillim, *יָהּגָה יוֹמָם וּלְיָלָה*, "כי אם בתורת ה' אחר כך נקראת על שמו, lechatchia nikret al shemo shel hakodosh boruch hu, ve-achar kach nikret al shemo."

And even within the rigid absolutes, the binding truths of the sugiot haGemmarah there lies the subtle, infinite realm of the unformulated. For the analysis of the sugiah and its application to his particular life situations is subjective to the particular insight of the individual. *אֵלֵינוּ וְאֵלֵינוּ דְּבָרֵי אֱלֹקִים חַיִּים*. Of course, while in the realm of Agada and the experience of the ma'asse mitzvah there is room for every man to create, with regard to the interpretation and application of the halacha not everyone is qualified enough to consider himself an authority; but the ideal most certainly is for every individual to become a ben chorin even within the sugiat haGemmarah.

Naturally, while the religious experience is deepened through the intellectual appreciation of the mitzvot haTorah, it must remain ultimately an act of faith. Adherence to the mitzvah must never be considered contingent upon the understanding of its purpose, its conceptual essence; for man can never achieve a total comprehension of the infinite wisdom of G-d. But rather than an expression of blind faith, the commitment to the mitzvot should be an expression of intelligent faith—a resignation to the infinite wisdom of G-d whose truth I have grasped to the peak of my potential.

When the students of Rebi Yochanan ben Zaccai, troubled by the mystery of the ritual of the para adumah, asked their teacher to reveal to them its meaning, the sage replied: *אחריה. חוקה חקקתי גזירה גזרתי ואין אתם רשאים להרהר* Chuka chakkti, gezerah gazarti, ve'en atem rashaim leharher achareha. The meaning of Para Adumah is beyond man's comprehension. There are religious values, which are, indeed, straight obligations, whose purpose the human mind cannot fathom. Basic as is the answer Rebi Yochanan ben Zaccai gave his students in establishing the acceptance of Para Adumah as an act of faith, equally crucial is the fact that they did ask the question!

## TWO RED ROSES, TWO AGING TREES

by RONN BURKE

Two roses, once, quite proud and high,  
Stood out from all the rest;  
Their petals soft beneath the warmth  
And fragrance of the sun.

Two trees, nearby, quite worn and grey,  
Stood aging midst the moss;  
Their branches heavy with the time  
And weight of gone by years.  
Two pathways, there, that very day,  
Stood facing one another;  
Their destinies would not be known,  
And still I had to choose.

Two roses, sweet, perfumed the one—  
Stood fair, while aging trees,  
Their branches hung, wailed on and on,  
And prayed me not to pass.  
Two times forty—the years since when I  
Stood before those paths;  
Their ends unknown: that rose... the tree,  
And then I ventured in.

Two paths, again, which beckon me,  
Stand rising in the midst;  
Their passage, though, allows no choice,  
And I must enter one.  
Two paths? no, just the one for me  
Stands pure, I've earned my way;  
I didn't walk the rose filled road,  
I chose the aged trees.

כי הם ח"ו  
ואורך יצ"ו

נר מצוה  
ותורה אור

# The Reconstruction of Nature Through the Mitzvoh

ושמרתם  
את משמרת  
מצות ה'  
אלהיכם

ותורה ומצוה  
אשר כתבת לי לזכרתי

by OSCAR WACHSTOCK

Civilization is like a stream that flows out of the deep sea. Each civilization chooses its own distinctive path, forming its own main currents and sub currents. This essay will attempt to describe the path of Judaism and show its distinctiveness by comparing the Jewish attitude towards the relationship of man to Nature and the Cosmos to that of the rest of the world. It will show that through the process of attaching spiritual lessons and moral values to corporeal acts, Judaism has succeeded in creating a fourth-dimension of reality and existence, a transcendental Nature that exists suspended between Heaven and Earth in our own individual subjective minds. In the process we will show how many attacks on Judaism by the 'modern' intellectuals turn out to rest on a misunderstanding or miscomprehension of the essence of Judaism.

1

## Man and His Place In the Universe

Religion is the attempt by man to solve the riddle of the meaning of his existence, and the understanding of the relationship between man, Nature, and the Creator. Out of the chaotic medley of religions, one can easily discern some basic configurations of beliefs relating to this relationship. Some religions centered around the worship and deification of Nature in its various manifestations. By equating G-d with Nature, they preached a religion of corporeal pleasures, sexual orgies, and fertility ceremonies. An antithetical movement arose out of the syncretization of Christianity with the various pagan 'mystery' cults of the Ancient World. They renounced all bodily pleasures as being evil perse, the result of the soul's being entombed in a corporeal vessel. Both solutions are unsatisfactory. The former submits itself to the blind forces of an uncomprehensible and erratic Nature, and leads to the objectification of man where he becomes a slave to his passions and emotions. The latter demands of man the impossible, to become not men but angels. It negates the problem by isolating man from the main currents of daily life.

The Judaic solution is one that steers clear between these two extreme poles. Man must live in Nature, but not become a slave to it. Perhaps this is best exemplified by Jacob's ladder. There must be a firm foundation on which the ladder is to stand. The head of the ladder must reach Heaven, and the angels, or the deds of men, must go up and at the same time come down. The Mitzvoh are the rungs of the ladder that lead us upwards to attain spiritual heights. We come down to fulfill our bodily needs. The net result is that we remain suspended between Heaven and Earth, drawing our inspiration and sustenance from both opposite poles.

The difference between man and animal is not only a quantitative one, as the neo-Darwinians hypothesize, but also a qualitative one. Animals experience themselves only as objects, as 'Its'. They live in a three-dimensional world chained to the momentary, the real, to Nature. They cannot talk, or represent a reality by a sign. Man experiences himself as a subject, an 'I'. He lives in the dimension of abstractions such as time, ideas, and symbols. This ability of man to abstract the significance

of an act, to create a new dimension of reality superimposed upon Nature, is the key to the understanding of Judaism. The significance of the Mitzvoh is to enable man to live in Nature, and thus fulfill his bodily needs, and yet by attaching symbolic significance to our acts, man can step above Nature and climb to a higher reality of morality and understanding. The more symbols we cultivate, the richer and more meaningful a personality we acquire.

The goal of man is to become creative, יצא מן הכלל, by actively projecting his personality into the building of a more perfect world. We must all build our own subjective symbolic worlds by means of doing of Mitzvoh. The more Mitzvoh or symbols a man possesses, the more he cultivates his own Platonic Utopia, the closer will he become a real human personality.

2

## The Subjective Nature of the Mitzvoh

Throughout the ages scholars and thinkers have searched for the raison d'être for Mitzvoh. The explanations offered run from alpha to omega, the whole gamut of possibilities, (from the allegorical (Philo), to the mystical (Nachmanides), philosophical (Maimonides), sociological (Luzzatto), astrological (Ibn Ezra), existentialist (Rosenzweig), and historical (Yehuda-Ha-Levi). In reality there are no reasons for Mitzvoh save G-d's will. There are only effects of Mitzvoh. Because men are different by nature the effects of various Mitzvoh will vary accordingly. Each school of thought depicts the effect a particular Mitzvoh has upon a man of that psychic make-up and temperament. For one who leans towards mysticism the Zohar is right, while for a rationalist the rigid intellectualism of the Guide is correct. In reality אלה יצא דברי אלקים חיים! To take a particular example, let us examine the Mitzvoh of תפילה. For some it signifies a form of *Limud Ha-Torah*, because with every word that is said there springs forward to the mind the various *אמרי חז"ל* associated with these words; to others it is a mystical experience of communion with the Almighty; to still others it is a symbol of solidarity and unity with *ישראל*. By attaching a symbolic lesson to an act man has changed the essential experiencing of the act. He has, in a sense, created a new reality of experience. The meaning of the act depends on the personality make-up of the individual performing the act.

A mitzvoh is not just a symbol that floats in the air and is grasped intellectually, as the Alexandrian Hellenists preached. A Mitzvoh is a symbol attached to the performance of an actual act that changes the essential meaning of the act. Reason and emotion, symbol and deed combine in the performance of a Mitzvoh. Symbols are for the intellectuals. Mitzvohs are for all. Symbols are ephemeral. Mitzvohs are everlasting. Symbols are man-made. Mitzvohs are G-d revealed.

A mitzvoh is not a mere legal requirement. It is the concretization of moral values. It is not enough to believe in the concept of תפילה. One must pray three times each day, certain fixed prayers at certain required times. Mere verbalisms are

antiques. Halacha is a living concretization of high ethical and moral principles. It was Spinoza who first denuded Judaism of its high spiritual insights by claiming that the Torah is but a remarkable piece of legislation. Wellhausen and his "Higher Anti-Semites" further tried to lower Judaism's stature, and consequently justify Christianity, by claiming that even the legal codes of Judaism were borrowed from or else were on a lower plane than the codes of the neighboring Semitic countries. Indicative of this general misunderstanding of the relationship between moral values and Mitzvot is the fact that the word *הורה* was translated as *Nomos* or *Laws*. The actual derivation of *הורה* is *ירה* to teach or instruct. By performing the commandments man becomes a partner in the unfolding of a cosmic dialogue between G-d in search of man, and man in search of G-d. By performing the Mitzvot man reenacts the Sinaitic covenant where G-d's message first was proclaimed.

We have indicated that the Torah is a system of education through the performance of symbolic acts. Symbols are not created artificially. They spring from the hearts and feelings of man, and from the mores and folkways of society. For that reason symbols in use throughout the ages by pagans were utilized by the Torah. The Torah neither condemned nor condoned such practices; it reconstructed the subjective experience attached to the doing of such instinctive acts that although on the descriptive or phenotypic level the act remains the same, on the genotypic or central layer the essential act is radically different. Thus a pagan sacrifices to appease Nature. A Jew sacrifices to G-d who is above Nature and the processes of Time and History. All people need to eat. The Jew changes the essential meaning of the act of eating by prefixing it by a blessing and suffixing it with a Grace. The Mitzvot are the rungs of the ladder that lead us to transcend Nature and live in the world of the symbolic abstraction. The Halacha and the Midrash are the warp and woof of the Mitzvot, giving them form and meaning. Out of our own personality make-up and background we write a Midrash on the Eternal Book of Life. The Commands are the living tools by which we fashion and mold our spiritual lives and enrich our personalities.

### 3

#### *The Psychological Side of Mitzvot*

The effect of the Mitzvot depends on the psychic make-up of the individual performing the act in-as-much as it is he who must inject his personality into this creative act that enriches his symbolic world through transcending Nature and her momentary demands. To fully analyze all the ideas that branch out of this focal concept would unnecessarily lengthen this article, but because of its paramount importance, and in order to recapitulate into a meaningful setting all that has been said or implied, we will give cursory glance at Freud's views on religion and morality as it affects religion in general and Judaism specifically.

G-d, says Freud, is a projection of the Father Image. Religion is the 'collective conscience' of society. A child's morality is nothing more than the internalization of the voice of the father. Modern man is beset by anxieties and neuroses because by the institutions of civilization he has become alienated from Nature. Freud is essentially a modern-day apostle of the ever-recurrent religion of naturalism, or complete worship of religion. His antipathy towards organized religions stemmed from their insistence on obligations and duties that tend to separate man from his natural environment.

Religious observance of the minutiae of the legal codes, and dogmatic ethnocentrism, were to Freud proof that essentially religion is the "collective neuroses" of the masses. Indeed, if one were to perform all religious acts mechanically, without in some way becoming affected or influenced by the performance of the act, the act must soon become a reflex pattern where one act inevitably leads to the next without any way to control it. The individual becomes chained to the series of events that follow, and develops a certain rigidity of action typical of neurotics. This is why, by following the dictates of nature and the libidinal impulses, as Freud preached, man becomes a slave to his passion so that his 'Ego' is but a mere piece of clay that is moulded by the 'Id' and '—Ego'. If however, one initially does an act because of heteronomous reasons, such as social pressures, eventually as he gains insight into his own personality make-up and his relationship to G-d and his fellow men, he will begin to continue to do the same act for autonomous reasons. The meaning of the act will change because he will attach some symbolic significance, some ethical or moral lesson, to that act so that now he has attained real freedom and a true chance to inject his personality in the moulding of this imperfect world.

#### *אין לך בו חריצו אלא מי שקנה תורה*

Prayer is a dialogue in words. Mitzvot are a dialogue in deeds. We are the actors in the constant re-enactment of the Sinaitic drama. In each generation we have to cross the wilderness to come to our promised land. Jacob's ladder stands suspended between Heaven and Earth in front of each of us. The rivers still flow out of *Gan-Eden*, and the angels still watch over it. By performing the Mitzvot man seeks out his own G-d, out of his own personal experiences, and does not remain satisfied with the G-d of his father. By performing the Mitzvot man fills the Holy Tabernacle with His Presence. He brings down Heaven to Earth. By performing the Mitzvot man imitates the Deity by creating a new world of his own, a world that transcends Nature and frees man from her momentary demands. The Mitzvot are symbols that free man and enable him to enrich his personality.

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Love—

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RABBI ISSACHAR LEVIN

Whose wise and unselfish efforts  
produced the inspiration and foundation  
upon which I have been able to base all of my  
FURTHER JEWISH EDUCATION.

JETHRO.

IN DEEP APPRECIATION OF  
THE TEACHERS' INSTITUTE  
FACULTY AND ADMINISTRATION  
Who enabled Me to Broaden the Scope of my  
RELIGIOUS HEBREW EDUCATION.

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העבתי מזבחי, נתתי את־ספי-  
אך זכר עודני את־כלכם, את־כלכם,  
תמונתכם תלוני, לא־תמוש מלבי.

